

121] *Do:* A ~~new~~
RELIGIOUS SCRUTINY
CONCERNING
Unequall Marriage,

To be represented
To the Generall Assembly of the Kirk of
SCOTLAND:

Together with a POSTSCRIPT to the Com-
missioners of the KIRK.

Whereunto is subjoyned
A APPENDIX,
Humbly tendered to the
Parliament of ENGLAND,
In reference to the late Transactions of State.

And now lastly is added
A Faithfull and Conscientious Account
F O R
Subscribing the Engagement.

By *Thomas Paget*, Minister of the VVord
in *SHREWSBURY.*

Jer.6.16. *Thus saith the Lord, Stand ye in the wayes and see, and ask for the old paths, which is the good way, and walk therein, and ye shall find rest for your souls.*
John 8.31,32. *Then said Jesus to those Disciples which believed on him, If ye continue in my word then are ye my disciples indeed, and ye shall know the trusvh, and the trutvh shall make you free.*

London: Printed by *J.M.* for *Henry Cripps*, and *Lodowick Lloyd*, and are
to be sold at their shop in *Popes-head Alley*. 1650.

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OF F. L. BAY

JUNE 1, 1918

To the Right VVorshipful Mr. Mayor,
Aldermen and Inhabitants of Shrewsbury,
fearing God, and faithfull to the Common-wealth of
England; Together with my ancient Neighbours, and Christi-
an acquaintance in Cheshire, Lancashire, and other
parts: Love and Peace with Holinsse be
multiplied unto you.

*Most endeared Fathers and Brethren in the Lord
Christ.*

Eora' much as subcribing the Engage-
ment required by Act of Parliament, is
very unwoorthily contradicted, and un-
justly censured; not only by some men
of corrupt minds and perverse spirits, but
also by some eminent persons professing
the truth which is after godlinels; as if a declaring & pro-
mising to be true and faithfull to the Common-wealth of
England, as it is now established without a King, and house
of Lords, were unlawfull. It hath therefore seemed good
unto me, (who am concerned herein, as well as other pru-
dent and piously conscientious Christians throughout the
Natiⁿ) to give a just and faithful account of the Reasons
grounded on the Word of God, persuading and Tway-
ing to ingage. This my undertaking is also the rather in
the behalf, and for the sake of severall sorts of people, I
being desirous according to the will of God, as oportunity
and capacity serveth, to do good unto all; albeit,
more especially to the household of faith. Because some
are, *viz.*

1. Malig-

1. Malignant adversaries, who cease not to withstand and calumniate just waies, and to speak evill of them that walk therein, as evill doers; even these enemies of righteoussesse, have notwithstanding some offices of neighbourly love, and Christian duty owing to them from Christs Disciples, which ought to be performed. See Mat. 5.44. that so they may be convinced, and made ashamed, and their ignorance may be put to silence, (1 Pet. 2.15. & 3.16.) if peradventure they may repent, and obtaine pardon of their sin. See Act. 8.22.

2. Sullen malecontents, and refractory despisers of present Government, transported by a spirit of delusion; who unavoidably taking notice of the Viall of Gods Wrath poured upon the Sun, i. e probably, on an eminent nominall Protestant Prince, but adhering fixedly to Romish Hierarchy, rooted in Popery, so as they are scorched with heat, and gnaw their tongues for pain, and think they do well to be angry even to death, not repenting of their deeds, nor giving glory to God. Who knoweth whether it may yet please God, that these may not hearken to that divine exhortation, Zech. 2.13. *Be silent O all flesh before the Lord, for he is raised up out of his holy habitation;* Yea, and take up the acclamation of the Angell of the waters, Rev. 16.5,6,7. *Thou art righteous O Lord, which art, and wast, and shalt be, because thou hast judged thus; For they have shed the blood of Saints and Prophets, and thou hast given them blood to drink, for they are worthy. And of another Angell, Even so Lord God Almighty, true and righteous are thy judgments.*

3. Novices, and unskilfull persons newly entred into the way of Christianity, who are as children, -and have not so fully attained the Spirit of Love, of Power, and of a sound mind, nor yet are of capacity by use to exercise their

their senses in discerning both good and evill, (Heb. 5. 13. 14.) such ought to be dealt withall respectively and tenderly, and by some manuduction guided in their way, even as a nurse cherisheth her children in their minority. See Isa. 66. 12, 13. Hos. 11. 3. 1 Thes. 2. 7.

4. Scrupulous questionists, and conflicting Christians in the school and field of spirituall warfare, who being assaulted by the lustfull devices of their owne deceitfull hearts, and also by Satan, and his Agents co-operating suggestions, may stand in need of brotherly and fellow soouldierly assistance, and mutuall encouragement. See Gal. 5. 17. 1 John 2. 13, 14. Even as the brave Captaine Generall Joab did most prudently in a Council of War, advertise his brother Abishai in the warre against the Syrians and Ammonites, 2 Sam. 10. 9. 10, 11, 12.

5. Fathers and growne men in Christianity, establi-
shed in the truth, which is after godlinesse, who are come to the Unity of the Faith, and of the knowledge of the Sonne of God, and a perfect man, unto the measure of the stature of the fulnesse of Christ, Ephes. 4. 13. even these may be exected and encouraged to glorifie God in their beholding the unanimity of their brethren, in their actings according to the uncontrounable principles of the sacred Scriptures, of both the Old and New Testament, See Exod. 20. 12. Rom. 13. 1. compared with Galat. 1. 23. 24.

6. The Supreme Powers, and Fathers of our Native Country, may hence take knowledge for their greater encouragement, (who have enacted Parliamentarily the subscribing of the Engagement) in their well-governing; that the Christians subject to their Authority, doe with good reason submit themselves to a due compliance therin, and are ready to render just grounds of their so obeying

beying in the Lord, according to the rule of Scripture. See
Mat. 22.21. Titus 3.1.

This my plain and upright-hearted endeavour, I doe humbly offer and dedicate to your prudent and impartial censures and patronage, who according to the knowledge you have experienced of my doctrine and conversation amongst you, are most able and meet to judge what I say, and in proving all things, to hold fast that which is good, as indeed ye ought. See *1 Cor. 10.15. 1 Thes. 5.21.* My reciprocall and obliged Engagement mutually, I chuse to expresse in the very words of the blessed Apostle *Paul*, even as he testified his love and faithfulness to the Saints at Corinth. See *2 Cor. 1.12,13.* *My rejoicing is this the testimony, of my conscience, that in simplicity, and godly sincerity, not with fleshly wisdom, but by the grace of God, I have had my conversation in the world, and more abundantly to you wards.* For I write none other things unto you, then what you read, or acknowledge, and I trust you shall acknowledge, even to the end. Now the God of peace that brought again from the dead our Lord *Jesus*, that great Shepheard of the Sheep, through the blood of the everlasting Covenant: Make you perfect in every good work to do his will, working in you that which is wel-pleasing in his sight, through *Jesus Christ*, To whom be glory for ever and ever. *Amen.* So prayeth,

Your servant in the Lord for *Jesus sake*,

Thomas Paget.



To the Reader.

THis last addition mentioned in the title of these following discourses, should have come forth eight moneths since; but many occasions intervening, and among them the Author observing that many learned discourses were about that time published by others on the same argument, he thought the world would have lesse need of his, but finding since that time (besides the perfwasion of such as had viewed it, to whose judgement he owed much) many notable things come to passe in the event of affairs, in a manner then foretold to those of that faction (pretended to be the old Presbyterian) to whom the advertisement agreeing with the scope of the book, was particularly directed, and many

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many dangerous conjunctions since discov-
ered (which were then foreseen, when they see-
med to be most conceal'd) repented him not
that it was defer'd till now, having more hope
that after so many means of conviction, they
might be now found the willinger to open
their ears to that evidence of truth which is laid
before them, inducing them with the same so-
lidity and clearnesse of Reason to submit to the
Engagement, as he had done before, in exhort-
ing them to a peaceable compliance with the
present Government; though then for some
private Reasons, under the assumed name of
THEOPHILUS PHILOPATRIUS. And
thus much was thought good to be prefixt to
the former advertisement, which now follows,

By the same friend to pure Religion
and his Native Countrey.

An Advertisement by way of Preface
to the Neophyte Presbyterian Ministers of
England and Ireland.

THe reverend Author of these several Discourses following, though a stranger to me, appears throughout the whole Treatise, to be of that judgment in Church-Discipline, which is called Presbyterian, but far different from some opinions which so many of those, who in these days assume that name, have under that pretext lately broached among us, with such disturbance of the Peace, and Civil Magistracy of the Land. His yeers likewise intimated in a passage of his Book, with other Arguments, give us to believe him more then ordinarily versed, both in the writings of the good old Non-Conformists of this Nation, and the acquaintance and familiarity of many grave and worthy Ministers, whose faith and constancy, endured the tryals of long persecutions and exiles, under the reign of the two last Kings.

Whereby the *world* may know (besides what hath been lately shewn in several other *Treatises*, and chiefly from *Histories* of the *Scotish Reformation*, penned by the most eminent of the *Presbyterians*, and principal *managers* of those *Affairs*) that these *subscribers* in *London* of the *Representation*, *Vindication*, &c. against the *tryal* of the *late King*, &c. and their *copartners* in *Subscriptions* on the same *acompt* in *Lancashire*, *Essex*, or any other *County* of *England*, with the *Presbytery* of *Belfast* in *Ireland* (as many of them, at least, whose *countenance*, or *names*, have not been made use of without their *knowldg*) are not as they *profess* to be, the *followers* of those *sincere*, and *pious* men of this, or other *Reformed Protestant Countreys*, whose *doctrine*, and *holy life*, in the midst of all *kinde* of *sufferings* (unto which they were then *exposed*) hath yet left a *Religious memory* of a *sweet smelling favor* behinde them.

Which *Contratenor* of these *mens*, appears not only in those *assumed Vindications*, with their other *slightings* of the present *Authority*, and *defaming* the higher *powers* placed over them in the *manage* of their *trust*; and these *Representations* attended in *odium tertii* by an *unnatural coition*

dition in so palpable steps with the tumultuous spirits of their old, and (by themselves declared) inveterate enemies ; of that part of their old and once owned friends, which is now become unto them a principal abomination, by reason of those their late avowed and pursued principles, most inconsistent with their interest ; and of the rude multitude, of whose crying one day Hosannah, and by and by Crucifie, they need not more experience : They all this while not foreseeing how naturally these courses do tend to settle on their own heads, by their own hands, those very evils, whereof they are most afraid.

But also that they may be sure to keep distance from their most faithful and inwardly approved friends, their countermiming is yet more evident (a new opportunity to shew themselves arising) in their tenacious adhering to set days of Humiliation, in opposition to occasional ; wherein the opinion, and practice of the Reformed Churches, and especially of the Church of Scotland (with whom they most plead to have uniformity) is clearly no less against them, of the which, such of them as have either been conversant in their Writings, about their Discipline, against the Prelatical, or have had the opportunity of

of any free discourse with their Commissioners in the Assembly at Westminster, or elsewhere, cannot possibly have any colour to plead ignorance.

• Iato both of which so opposite aspects, that they did not upon their own principles chuse to fall, but were indeed by emergence of occurrences surprizing them, driven; is very apparent by that ready Testimony, which the most forward of them at first were observed to give (besides former expressions that way looking) to the very Remonstrance of the Army, in what concerned even the calling of the King to account, and afterwards so perfectly falling out with it, by reason of the maner of doing, viz. The suspension of some Members of Parliament, &c. The which maner notwithstanding made way, does sweep along with it (whereof they cannot be ignorant) the Alpha and Omega of their friends transactions, for the re-establishment and preservation of Presbytery, &c. in Scotland, against the Prelatical inundations, they having in the beginning of these conflicts, no Parliament, till their sword fencing their other addresses, begot both it, and their assembly; and that Parliament in a few successions degenerating; these again with their own sword assisted with the followers of their

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copy in this Land, having altogether overturned that line, and cut out a new Parliament in effect of another Constitution of Members, and ~~had~~ passed sentence of Non-Communion in an Admonition upon the *acquiescers* in the settlement of this Nation, upon the *Concessions* at *Newport*, as being destructive to the specially profest Interest of themselves, and their *Presbyterian* friends in *England*. The which *acquiescers* seeing they were those very heterogeneous Members, who could not but let any building, save on that foundation, till they were taken out of the way, what a chain of security, their continuance at the stern, might have frantled, the consideration of the links of their adherents, *Inchiquin*, *Belfast*, *Ormond*, &c. Yet going on, who knows how far further? will help themselves to give judgment.

It is heartily therefore wished by me (and with me, I doubt not, but by all those who duly ponder the present carriage of the most of them.) That if their judgments be indeed inclined to the *Presbyterian* way, they would be more cautious in the offering to engage a whole Party, in what is too too evidently the mere driving on of the self-interest of some discontented persons; and indeed apply themselves without partiality to the

the Law and Testimony, as they have this aged, and reverend Author, in these his grave and judicious Discussions (upon special Reason, we see directed to those our neareast neighbors of Scotland) for an example, together with such other worthy ancients, whether in yeers or understanding, which do yet remain exemplary, who (being of a fuller age in controversies of this nature, then by such as satisfie themselves to swim in a stream, is attained) by reason of use have their sensess exercised to discern, and are become more skilful in the word of righteousness, and shine with greater brightness, in the rendring of what is due unto all, as ordained of God. And that they would timely cease their causing of many to stumble (an evil of old complained of by the Prophet, as raigning in the Ministry of that generation, see and consider Mal. 2.7,8,9.) and that they would not go on to render themselves contemptible before the people, by their corrupting the Covenant, which is the main scope of this premised Advertisement to these Leaders of the over-credulous, into the snare wherein they have led themselves captive.

By a Friend to pure Religion,
and his Native Country.

A.

A

Religious Scrutiny,

Or an *important, expedient*

Q V E S T I O N

To be represented to the

GENERAL ASSEMBLY

Of the *Kirk of*

SCOTLAND;

Touching the *unlawfulness and nullity of some
kinde of unequal Marriage,*

As a *Consecutary to the late Necessary and Seasonable
Testimony, against Toleration, in reference to Religion :*
From the *Commissioners of the Kirk,*

The Preamble to the Question.

IT is most humbly and sincerely desired, That the Reverend, and godly-wife *Pastors, and Elders of Scotland, conveining in the General Assembly of the Kirk, may be pleased to take into their grave and mature deliberations, the ensuing Question of grand importance and expediency.* They are earnestly and religiously solicited hereunto the rather, *such a satisfying Resolution*

lution of the case in hand, may argue; not onely their unfeigned and impartial zeal against *Toleration*, in reference to *Religion*, (which the necessary and seasonable *Testimony* from their *Commissioners* of the *Kirk*, with their *Admonition* and *Exhortation* unto their *Brethren* in *England*; together also with the *Concurrence* of the *Estates* in *Parliament*, allowing, and attesting the same; and a *Letter* likewise from the said *Commissioners*, to the *Ministers* of *London Province*, dated at *Edinburg*, Jan. 18: 1649. do fairly and learnedly preceud unto, and in the judgment of *Christian charity*, do piously contend for, according to the *Scriptures*,) but also may tend to instruct and establish pure *mindes*, studious of *truth* and *peace*, in this conjuncture of cloudy and scrupulous *emergencies*, occasioned by the extraordinary *overtures* and *mysterious transactions* of the *Parliaments*, and *Souldieries* in *England* and *Scotland*; even in the one *Nation*, as well as in the other, both in the *State* and *Church* affairs. But let the *Answer* be ingenuous, punctual, solid, plain, and clear, grounded on the *holy* and *good Word* of the *eternal God*; and let it be truly weighed in the *balances* of the *Sanctuary*, which deceive not, nor can be deceived. For so it becometh the *truth* which is after *godliness*.

This is *brotherly* and *modestly* requested by an *English Minister* of the *Gospel*, in his *measure* zealously affected to the honor of the *true God*, and sincerely loving to his most endear'd *native Country*, and a hearty wel-wisher of the *best good* unto theirs; who hath now about the space of *fourty years* served *God* with his *Spirit* in the *Gospel* preaching the *Word* in *season*, and out of *season*; reproving, rebuking, and exhorting, with all *long-suffering* and *doctrine* (save in some intervals, when a *first*, *second*, and *third time hindered*, and restrained by *Prelatical suspension*, and *Tyrannical persecution* for the *Testimony* of *Jesus Christ*, and thereby necessitated to keep *silence*, till the *indignation* was overpast;) and who still aged, endevoreth diligently and industriously, according to his capacity, ability, and opportunity; the propagating of the *Gospel*, and *Kingdom* of *Christ*, the *utter extirpation* and *subversion* of

of Papery, Prelacy, Superstition, Heresie, Schisms, and Prophaneness, and the establishment of the Ministry and Discipline of Christ in Presbyteries and Synods in all Churches, joying greatly, in beholding such order, and contributing prayers, That notorious Delinquents may in a due way, be censured and proceeded against, according as the nature and degree of their offence may require, in doing justice and judgment upon them; that so the Lords people may not be left to oppressors, whose designes and machinations do portend to make void God his holy, just, and good Laws, and Ordinances.

The Question.

Wether the marriages of men, professing the true Religion of God, according to the Faith of Gods elect, and acknowledging the Truth, which is after godliness; contracted and made with the idolatrous daughters of a strange god, and through strong delusion, believing a lye, after the working of Satan, in all deceivableness of unrighteousness; ought not in a due way to be separated, and made void, as being a nullity (de jure) from the first? And whether the children born of them in their pretended conjugal Society, ought not to be separated, and cast out from patrimonial Inheriting? And consequently, whether the marriages of Protestants of the true Christian Religion, made with Papists of the Antichristian, false Religion; ought not to be separated? And whether the children born of them, ought not to be cast out from inheriting in Christian Nations of the Reformed true Religion?

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The state of the Question discussed and ventilated, in the consideration of certain Observations, Cases, and Restrictions; for anticipating misprision, and futile prevarication.

I. **T**he subject of the Question is taken for granted, viz. There is a lawfulness and requisitness, of separating and making void, the marriages of some persons unlawfully contracted at the first; and there is a lawfulness

ness of the casting out the children, born of them. The Word of God giveth very evident testimony hereunto, holding forth a most direct and undeniable president, beyond all exception, as being practicable according to Law, in the case of divers of the people of Israel, returned from the Babylonish captivity, who had transgressed abominably in making mixt marriages; and who therefore as the case required, did institute Reformation, and accordingly did reform. This appeareth Ezra 9. & Ezr 10. throughout, and more particularly Chap. 10. 3, 16. Hereunto also the Apostolical allusion, in the business in-hand, doth notably serve for illustration. See Gal. 4. 30. *Cast out the bond-woman and her son, &c.* Such was the known famous case (in some sort infamous) of King Henry the eighth of England, who in an *Oration to his Subjects*, gave them to understand, That the Lady Mary his daughter, was not repud: his lawful daughter, nor his Queen Katherine, her mother, his lawful wife, but their pretended conjugal society had been most detestable adultery, as he had been informed by divers learned Clerks: Whereupon afterwards, the marriage was declared, and made void. See 2. Vol. of the Book of Martyrs, pag. 327. Edit. 1641. Thus it is manifest, that some pretended conjugal society, and fruit of it, may be separated and cast out.

11. It is to be observed, that the God of Heaven, and Earth, doth really distinguish, and put difference, betwixt person and person; and requireth likewise, that his people should do so too in their walking and conversing with humane society, according to occasion, in such Scriptural notions and expressions, as following are specified and instanced for better discerning herein, viz.

1. The seed of the woman, and the seed of the Serpent, Gen. 3. 15.
2. The sons of God, and the daughters of men, Gen. 6. 2, 4.
3. Noah his family, and the old world of the ungodly; 2 Pet. 2. 5.
4. The tents of Shem, Canaan his servant, Gen. 9. 27.
5. Circumcised persons, and uncircumcised ones, Gen. 17. 13, 14.
6. Children

6. Children of the free-woman, and of the bond-woman,
Gal. 4. 31.

7. Israelites, and Gentiles, Exod. 19. 5, 6.

8. Precious ones, and vile persons, Jere. 15. 19.

9. Jews, and adversaries of Judah, Ezra 4. 1, 2, 3.

10. Righteous, and the wicked, Mal. 3. 18.

11. Children of God, and children of the devil, 1 John 3. 10.

12. Regenerate, and unregenerate, John 3. 3, &c.

13. Spiritual man, and natural man, 1 Cor. 2. 14, 15.

14. Believers, and unbelievers, 2 Cor. 6. 14.

15. Christians, and Antichrists, Acts 11. 26. 1 John 2. 18.

16. Within the Church, and without, 1 Cor. 5. 12. Acts 2. 47.

17. One inwardly in the heart, and one outwardly, Rom. 2. 28, 29.

18. Quickned, and dead, Ephes. 2. 5.

19. Children of the light or day, and of darkness, or the night,
1 Thes. 5. 5.

20. Baptized, and unbaptized, Luke 3. 7. and 7. 30. &c.

Hence it may be discerned, how marriages may be made in the Lord.

III. The Question is not propounded, touching a separating of the marriages of such persons who were married, when both of them were idolatrous, but after the marriage, one of them through the dispensation of the Gospel, becometh a convert to the true Religion: Neither is it touching the calling out of their children, such such their condition, and such state of their children likewise, is clearly and punctually spoken unto, and determined by the Apostle Paul, in the case of desertion, or non-desertion, according as occasion may offer. See 1 Cor. 7. 10, 11, 12, 13, 14, 15, 16. The case of Galaeius Caracciolum, 5 Marquels of Vico, declared in his life, translated into English, by W. Cr. cap. 25. is a singular instance in the specified occasion.

IV. Neither is the Question about the abrogating of the marriage of such a professor of the true Religion, who in a due way, doth espouse himself unto such a woman, whose parents and progenitors are grossly idolatrous, and she herself was late- ly

Luk 3. 7.
7. 30

1 Cor. 7. 10

ly such, but she is now converted, and embraceth the true Religion, before the marriage be made: For there are approved presidents in the Word of God, of the lawfulness of such their matrimony. See Ruth 4.13. compare chap.1.16. 1 Kings 1.3. compare Psal.45. 13.

V. Nor yet the Question is not instituted with a partial respect and exception of some sorts of persons, but it equally and indifferently concerneth any sort and degree of persons whomsoever, whether Civil or Ecclesiastical, Supreme or Inferior, Rich or Poor, &c. Sith by occasion there is a possibility, that any sorts and degrees of persons may be tempted, and fall into one miscarriage, as well as another as is implied, Gal.6.1. Yea, and the Scripture instanteth the transgressions in such kinde, even of Kings, Princes, Rulers, Priests, Levites, and People. See Nehe.13.26 Ezra 9.1,2. The Scripture giveth instance likewise, of course held for redress, see Ezra 10. Nehe.13..

VI. Moreover, the Question is not, whether the professors of the true Religion, having transgressed by making mixt marriages, may, or ought, at their own pleasure, put away their Wives, by their own and sole authority; and so likewise, cast out their children: Sith such procedure, it may seem, if admitted of, ought to be by the decision and order of such, as have calling and authority thereunto. As it may appear, Ezra 10. 2, 3,4. Nehe.13. 23,24,25.

VII. Likewise, the Question is not touching a making void the marriages of the professors of the true Religion, who are married to professors of the said true Religion for the substance of it, but some difference is in some circumstantial matters, and superstructive opinions, which do not destroy the foundation and principles of the true Religion. Sith such condition of difference in judgment, about lesser matters in Religion, may be incident unto some members of the true Churches of Christ. See 1 Cor.3.3,4,12. Phil.3.13.

VIII. Neither is the Question concerning professors of the true Religion, who are charitably and probably reputed to be truly religious, having the Spirit of power, and of love, and of a sound minde; but their yoke-fellows professing outwardly only,

only, and having a form of godliness, but deny the power of it; professing indeed, that they know God, but in their works deny him; whether these should be separated, and their children cast out? Sith profession denominateth the Religion. Howbeit. Note.

f in the seventh and eighth Cases, special and utremost faithful endeavor, ought to be used by persons of good knowldg, to free their yokefellows from the entanglement of erroneous opinions, and unchristian conversation, and to establish them in the truth; if so, they may yet be brought to approve themselves, as becometh the Goffel of Christ; and if God through their due way of instrulling them with meekness, may peradventure grant them repentance unto life, and unto the acknowledging of the truth, see 2 Tim. 2. 25, 26. Whereas on the other hand in this case, God hateth putting away, (as being a trecherous dealing against ones companion, and wife of his Covenant. see Mat. 1. 2. 14 15, 16.) save in the case of Whoredom alone; for in such case it is lawfull to procure a Bill of divorceement for the putting away of the wife, notwithstanding the marriage was lawfully made and continued, until such occasion, see Matth. 19. 9.

IX. And lastly, the Question is not whether in all ages and times recorded in the Scriptures, the Rulers commisioned to execute justice and judgment on notorious offendors, have fully approved their integrity and faithfulness, in acting in the specified case as had been meet. 1. Forasmuch as the sacred Records in matters of fact, are many times silent, lest they should be too voluminous, and because also that which is recorded is enough for the guiding of believers in steering of their course, see Joh. 20. 30 - John 21. 25. and Chap. 20. 30, 31. 2. And forasmuch as sometimes the Rulers, who ought to have been vigorously active against miscarriage of any herein, have been themselves delinquent, and so the edge of justice hath been thereby blunted; see Solomon, Nehe. 13. 26. Jeheram, 2 Chron. 21. 6. 3. Yea, and forasmuch as pious and reforming Princes, have yet some of them been too remiss in zealous executing according to Law, as they ought to have done, even as the Scripture sheweth in the example of gracious and worthy Jehosaphat, 2 Chron. 20. 33. and of the zealous and constantly upright-hearted King S

Note. *Asa, 2 Chron. 15.17.* In their not taking away of the high places. It is the Annotation in the Margent (of the Bible, Printed at Edinburg, by Andrew Hart, 1610. much approved in Scotland) on 2 Chro. 15.16. touching King *Asa* his deposing his mother *Maachich* from her regency, because she had made

S *an Idol in a Grove.* That the sin he shewed he lacked zeal, for she ought to have died, both by the Covenant, as verl. 13. and by the Law of God; but he gave place to foolish pity, and would seem also after a sort to satisfie the Law. Concerning the which Annotation, the propounder of this Question, heard it reported about forty yeers agone from authentick witnessess, that King *James* was so offended thereat, that he for that Note sake, would not permit thenceforth any Bibles in English to be Reprinted with any Annotations whatsoever, neither of the new Translation, nor of the former old Translations. Which by the way, may advertise the learned and forward attesting Brethren of the Ministry, both in Scotland, and in London, and some other Provinces of the English Nation, that it need not seem strange, if there be a paucity of presidents in the Scriptures, or modern Protestant writings, about penal executions on superlative persons, especially as matters have stood under Monarchy: When yet notwithstanding, there is sure and sufficient rule and example in the Word of God, either directly expressed, or by just consequence to be deduced from the latitude of Commandments, and Scripture Historical, which may satisfie Conscience, and also oblige and encourage unto the due execution of Justice: so that the Question is, as it is stated, Whether commissioned Rulers, supreme, or subordinate, ought not formerly, and consequently, Whether they ought not still, even in these Gospel-days, according to occasion, see to legal execution in the matter in hand, or any other?

Motives

Motives inducing unto the representing of the
Question, arguing the importance and
expediency of it.

I. Texts of Scripture expressly.

1. Requiring and commanding professors of the true Religion, that when they shall make use of their liberty or necessity to marry, to be sure that they do marry onely in the Lord, see 1 Cor. 7. 39.

2. Prohibiting and forbidding people in Covenant with God, to make any marriages with daughters who are strangers to the Covenant of God, see Deut. 7. 3. 2 Cor. 6. 14.

3. Complaining of, convincing, and reprehending such mixture in marriages, see Ezra 9. 2. Neh. 13. 23, 24, 25, 38. Mat. 2. 11.

4. Threatning, and denouncing punishment to be executed in such case of unlawful marriages, whoever the offenders are, see Mat. 2. 12.

5. Informing of the approved course of faithful and religious Rulers, in the separating and putting away such idolatrous wives, and such as were born of them, to be done according to the Law, see Ezra 10. 2, 3, &c.

6. Declaring and shewing Gods proceedings in judgment against the old world, by the deluge for sin in this kinde, see Gen. 6. 2, 3, &c.

II. Divine forceable Reasons made use of in the holy Scriptures, against such mixt profane marriages, taken from the

1. Inequality of their being yoked together in conjugal society, see 2 Cor. 6. 14, 15, 16. compared with Deut. 22. 10.

2. Extream danger of the not attaining of an holy seed in mixt marriage, which yet ought to be seriously looked after, as that which God seeketh and mindeth, see Mat. 2. 15. But in all appearance, is likely to be frustrated hereby, see Ezra 9. 2. Neh. 13. 23, 24. Inasmuch as children are most apt to be swayed

Exo. 10. 2 -

mal. 2. 15.

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swayed according to their mothers principles, see 2 Chron. 22. 3, 4.

3. Dangerous ensnaring the husbands, in the sin of the Wives, foreseen and warned against, by the Lord himself, see Deut. 7. 4. and envinced by woful event, see 1 King. 11. 1, 2 4. Nehem. 13. 26. whence also ensueth, an hinderance ordisturbance of religious family duties of prayer, 1 Pet. 3. 7. and consequently a drawing down the Wrath of God on them, Jerem. 10. 25.

III. Evident testimonies of ancient and modern Theologues, in their approved Orthodox writings, occasionally treating hereabouts. viz.

1. O. d Tertullian, one of the most learned Laine Fathers, (in whole writings, Cyprian the Father, and Martyr delighted to exercise himself every day) Lib. 2. ad uxor. cap. 3. He asserteth, That beleevers marrying with Gentiles or Pagans, are guilty of Whoredom, and that they ought not to be communicated withal. This Book of his is approved by Abr. Sculetus, who was an eminent professor at Heydelburg, in his Medul. Patr.

2. Peter Martyr, a most pious, learned, and much renowned professor, heretofore at Oxford, and elsewhere, in the reign of King Edward the sixth, and very much endeared to most Orthodox Protestants of the Reformed Religion, in his Commentar. on 1 King. 3. 1. disputing De dispari conjugio, propoundeth sundry

E. 6. Arguments against mixt marriages, quoteth some of the Fathers, as being of his minde, evn Jerome, Augustine, &c. and answereth sundry Objections; yea, and albeit he hath somewhat in the close of his discourse to allay extrem severity, yet it may appear, (the Question being rightely stated) that none of his allayes do infringe the Arguments.

3. That famous and worthy Minister of Christ in the University of Cambridge, Master William Perkins, in his Warning against the Idolatry of the last times, asserteth, That the marriages of the Israelites, with Idolaters, mentioned Ezra 10. 3. were indeed voyd, and no marriages. He alleageth two Reasons thereof, the latter whereof is, In that they were not only idolaters, but also inticers to idolatry. God by express Commandment,

mandment, did simply forbid the Jews to marry with them, unless they did repent and change their Religion. And in regard of this Commandment, the foresaid marriages were nullities, as incestuous marriages are no marriages, by reason of the absolute prohibition of God. Thus Master Perkins in his Warning against the Idolatry of these last times, meaning the idolatry of Popery, as the scope of his Treatise importeth, vide Vol. 1. pag. 677, 678. Inuestigat. (Lev. 18. 14. 20. 20)

4. The judgment of some sound and much honored English Ministers of the Gospel, (most of which, are now asleep in the Lord, yet a few still alive), who conferring and humbling themselves frequently in private, at such times as overtures were with Spain, and shortly after with France, about King Charls his mixt marriage. The Questionist demanded the same he now represents to Disquisition, and the most and best approved for their learning and piety, inclined to the affirmative.

5. The Solemn League and Covenant, 1642. engaging unto an extirpation of Popery, in the second Article: For the course insisted on, in the Question, seemeth to have an effectual tendency, to the keeping of the said Covenant in that Article of it.

6. The Commissioners of the General Assembly of the Kirk in Scotland, in the Necessary and Seasonable Testimony against Toleration, approved by the Estates of present Parliament; who amongst other Texts of Scripture, alleged by them, against Toleration, have these words, Pag. 5. The children of Israel after their return from Babylon, made a Covenant, and entered into a Curse, and into an Oath, to walk in Gods Law, and to observe, and do all the Commandments of the Lord their God, Nehem. 10. 28, 29, 30. Let this Text alleged, be compared Nehem. 10. 28 with Ezra 10. 2, 3, 5. And the Reader is desired to take the Ezra. 10. 2 Bible, and to turn to, and observe the Texts cited, which undoubtedly must needs affect greatly; and the rather, sith cited by such interested persons, and to such purpose.

I V. The same Texts of Scripture, and Scriptural Reasons, which do make against the marriages of the people of God, with the daughters of a strange god, and all that are born of them, do seem

seem also by necessary consequence, to conclude against the marriages of Protestants with Papists, and all that are born of them. viz. Because

1. *Popery is the Religion of the Roman Antichrist, who is the man of sin, the son of perdition; who opposeth and exalteth himself, above all that is called God, or that is worshipped: So that he as God, sitteth in the Temple of God, shewing himself that he is God, see 2 Thes. 2. 3, 4. And Who is the king of the Locusts, as singularly described, Apocal. 9. 3, 5, 7, 8, 9, 10, 11. Yea, who is the whore of Babylon, on whose forehead was a name written, Mystery, Babylon, The Great, The Mother of Harlots, And Abominations of the Earth, see Apocal. 17. 5.*

2. *The Antichristian Religion was inspired and promoted by Satan, with all power, and signes, and lying wonders; and with all deceaveableness of unrighteousness, in them that perish, through divine effectual permission, see 2 Thes. 2. 9, 10, 11, 12. Even as the Heathenish idolatry is devilish, and is therefore in no wise to be communicated with, see Deut. 32. 17. 2 Chro. 11. 15. compared with 1 Cor. 10. 20, 21.*

3. *There are the same, or the like sacred precepts, requiring to come out, and separate from the Antichristian Religion, and to have no communion therewith, lest uttermost peril do overtake, see Apocal. 18. 4. as are for the relinquishing of Pagan Idolatry, see 2 Cor. 6. 17. Isaiah 52. 11.*

S 4. *The idolatries of the Papists, being compared with the idolatries of the Heathen; they are every jot as gross and vile, if not more, as are the Heathenish; yea, they are indeed so odious, as is not meet to be once named amongst Saints, further then just cause requireth. See by way of allusion, the Psalmists expression. Psal. 16. 4.*

V. *Magistrates in new Testament times, ought to hold course against sinful evil, in any kinde committed, as well as they did in old Testament times, see Rom. 13. 3, 4. To this end, let it be well weighed (and application be made accordingly) what is asserted by the Commissioners of the General Assembly, in the Testimony against Toleration, pag. 6, 7. in these words, For it cannot be shewn, that any part of that power, which Magistrates*

states had under the old Testament, is repealed under the new : Neither can any convincing Reason be brought, why it should be of narrower extent now, nor then. May it not seem hence, That the Estates, and Ministers, and Elders of Scotland are of one minde, That Popish wives ought to be separated ; and their children ought to be removed from patrimonial inheriting in a Christian reformed Nation ?

nota
in scotl.

VI. And who knoweth, but that as the Question agitated, and resolved in King Henry the eighth his case, touching the unlawfulness of his incestuous marriage with Queen Katherine, portending extream prejudice to the Kingdom, in such plurious succession, as might be by the Lady Mary ; as appeareth in the History above cited, *Acta & Mon. Tom. 2. p. 316, 327, &c.* (and as indeed most woefully ensued afterwards in the *Maxian days*) yet tended through divine providence, unto a making way for true Reformed Religion, in some degree, by his marrying with Anne Bullen, mother to Queen Elizabeth. So it may please God, that the Question represented, touching the marriages of Protestants with Papists, and touching their children, if it shall be duly discussed ; it may become remarkably occasional unto a safe and wel grounded establishment of Peace, with Holiness, even throughout England, Ireland, and Scotland too. The premises being rightly observed, according to the Question, as it hath been stated and grounded, seeming to be for the affirmative.

Epilogue.

NOW then, forasmuch as the Question hath been fairly, plainly, submissly, and Christianly represented to the General Assembly, conveening to discuss and determine arising Questions that are of notable and high concernment : Their grave wisdoms are once again beseeched to consider of it, To speak their mindes to take advice, and give counsel. They shall have joy by the Answer of their mouths, soundly and impartially uttered ; And a word spoken in its season, how good is it ! And let the Lord (whose the preparations of the heart, and answer of the tongue are, *Prov. 16. 1.*) be graciously present, and propitious in giving understanding in all things. Amen, Amen.

A Postscript.

To the most able and Religiously affectionate Commissioners of the General Assembly of the Kirk of Scotland, Tending to Pacification betwixt the two Nations, concerning the present State proceedings.

Mercy unto you, and Peace, and Love, and Truth be multiplied from the King of Saints, and Prince of Salvation; who worketh all things after the counsel of his own Will, and doth all things well, expecting that Wisdom be justified of her children.

Reverend Sirs, behold now, the proposer of this *Question* hath taken upon him to interrogate your *General Assembly* a word in the *cause of God*; and his *people*, even as *cause* hath seemed to require; knowing well how much it behoveth, and becometh all those that make mention of the *Lord*, not to keep silence in the day of *Jacobs trouble*; if a necessary word seasonably spoken, may become any way instrumental, unto the *breaking forth of light* in these days of *darkness and gloominess*; days of *clouds*, and *thick darkness*: And seeing *God* doth not altogether hide from *seeing eyes*, and *hearing ears*, and *understanding hearts*, what he is about to do:

The

The wonderful and unwonted daily occurrences, do seemingly declare, That the *Lord of hosts* is doing his work, his strange work; and bringing to pass his act, his strange act of removing the Diadem, and taking off the Crown, overturning, overturning, overturning it, that it may be no more, in as much as the horrid and grievous sin of Tyranny hath found out the guilty, capital Delinquents; to allude to that which is prophetically denounced, see *Ezek. 21. 25, 26, 27.* God thus thundering and speaking as it were from *Heaven*; who can but tremblingly speak? If children should hold their peace, the stones would immediately cry out?

Tyranny

Hence the said *proposer* hath taken upon him also, to profound a few words unto your learned and solid *wisdoms*, who are the *choice* and *eminent Commissioners* of your *General Assembly*, and to pray you of your *gentleness*, to hear with *patience*, some *advertisement*, for the stirring you up to contribute your best *assistance* in this perplexed. *conjunction* of *Affairs* in our three *Nations*, in helping the *Lord* against his *opposites*.

Right worthy *Sirs*, It manifestly appeareth by the return of the hearty thanks of the Estates of your *Parliament*, for your Testimony against Toleration; and likewise their concurrence ^{ag tollerac} with it; that ye have singular interest in the Estates of *Parliament*. May it please you therefore, to improve your interest, by suggesting and perswading them (that whereas this your *Parliament* was extraordinarily summoned, and the form and frame, or materials in great part, regulated by such of the *Estates* and *Souldieries*, who sought the real welfare of your *Church* and *Nation*, in the extream exigencies thereof, without the command or direction of any legal Monarch, to give order thereabouts, and as indeed your *cise* seemed absolutely to require) they would now deeply ponder, and bethink themselves of the best expedient for the settlement of Truth and Peace, as may tend to the lengthening of your tranquillity, in the liberty of true Religion, and also Ecclesiastical and Civil Government, for the suppressing of Popery, Prelacy, Heresie, Schism, and Prophaneness; which otherwise will infest your *Nation*, as well as

as others, whether *neighbours*, or more remote. If ye (as Mordecais sent Queen Esther word) do altogether hold your peace at this time, *Deliverance* and *Enlargement* may come some other way, but ye may not expect the *comfort* thereof. And who knoweth, whether your *favor* in the *eyes* of the *Estates*, be not for such a time as this? Now howbeit, the generality of the *Reformed Christian World*, studious of *Zions peace*, are not ignorant of your abundant and excellent *sufficiencies*, in the managing of the weighty *concernments* of your own *Countrey*: - Yet your *humble advertiser*, *inquisitive*, and *solicitous* of your entire, *faithful deportment*, presumeth it will not be *vexations* unto you, to be put in *remembrance* of such *truth*, as ye well know, and are *established* in: Which *remembred*, and made *use* of, may become *serviceable* in this time of *need*. Be pleased therefore, to take notice and observe these few *hints*.

Government being a *goodly* and *honorable* *Ordinance* of *God*, instituted for the *Weal* of *all Nations*, and *humane Societies*, in the latitude of the *fifth Commandment*, and *first* of the *second Table* of the *Decalogue*; yet the *constituting*, and *exercising* of it for its *kinde*, whether *supream* or *subordinate*, seemeth in the *Scripture language* to be an *humane Ordinance* or *Creature*, even as *right reason* may dictate, and *sway* any *society*, to choose and *comply* withal, according as *divine providence*, and *efftual ordering*, and *permission*, may be discerned; when the *state* and *condition* of *occurrences* requireth a *new moulding* and *fashioning*, as sometimes it doth, see 1 *Pet.*

2. 13,14. compared with 2 *Sam.* 5. 1, 2,3. 1 *Kings* 12. 1,15, 20, 24. *Hushai* his speech (who was a great *Counsellor of State*) seemeth to be a *reasonable* and *just political Maxime*; viz. *Whom the Lord, and his people, and all the men of Israel chuse* (to be *supream*) *his will I be, and with him will I abide*, see 2 *Sam.* 16.18. And to say nothing what *humane writings* tell us, touching *political Government* in its *kindes* or *species*; as likewise, touching *their rules* given in the *main* of them *practicable* in any *kinde* of *lawful policy*; whether it be *Monarchical*, *Aristocratical*, *Democratical*, or *mixt* of these.

Nor

Nor yet to say nothing of Church Government, by Presbyteries and Synods, in any Common-wealth, as being directed unto, in the Word of God; and is therefore unchangeable (de jure) in the substantials of it, in all ages and times of the Church. That which is to be remembred and taken notice of, is touching Political Government of Common-wealths; which according to the divine story in Scripture, written for our learning. Rom. 15. 4. hath been variously changeable, in various ages and periods of times. viz. From Adam to Moses, it was in one kinde, even by Patriarks; from Moses to Samuel, it was in other kindes, even by Moses, Joshua, Elders, Heads of Tribes, and Judges; from Samuel, until the Captivities of Israel and Judah, it was again in other kindes, even by Kings, variously promoted unto the Government by Gods designe, viz. Either elected by the people, or by descent approved amongst the people, or by conquests; from the return of the Jewish captivity, until new Testament times, it was yet in other kindes, even by Princes, Governors, Captains, or Roman Deputies; and the same judicial, penal Laws, of divine institution and enacting, did equally and respectively serve in one kinde of Government, as well as another; for the preservation of life, livelihood, and liberty, in a due way of administration. So that such passages of Scripture, well obserued and remembred, it may seem, That our Lord Christ is no more a friend to Monarchical Government, then to Aristocratical, or Democratical, or mixt of any of these. Moreover, let it also be remembred, That after the return from the captivity, when preceding Monarchy had ceased (and yet Jacobs Prophetical prediction failed not, Gen. 49. 10.) and the Government was changed through divine dispensation of times and seasons which the Father hath put in his own power; yet such after-Government, did flourish and prosper greatly: And although the external pomp and splendor of the Common-wealth was not in all things so illustrious, as formerly at some times; by how much a deficiency was of some special means and accommodariants, as had been for the structure of Solomons Temple, and magnificent Kingly Palaces, &c. Yet the latter condition, both of the Temple, re-edified, and

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Judges
Kings

captain

Common-wealths posture, wanted not altogether their glory and encouragement; yea, and in that which was most considerable, even spiritual dignity, and welfare; it had the preference and pre-eminence, see Hag. 2. 7, 8, 9. True it is, when strange and sudden changes do happen in the state of Nations; it is no great marvel, if mens spirits be much moved, and greatly troubled. If the good and grave Prophet Samuel, did mourn for King Saul in such sort, as he did (and yet God himself did therefore reprove him, see 1 Sam. 16. 1.) yea, when he was rejected from being King, for his disobeying God, and governing the people unworthily: It is the less to be wondred at, if the Scots, after a succession of 107 Kings, a total eclipse ensuing, or like to ensue, should be exceedingly moved in their minds. But however it may be, may not the same reproof and complaint be applyed to them, as was to Samuel for his mourning for Saul? when now a door of hope, as it were in the valley of Achor, is opened for the taking away of the offender and troubler of Israel, for the better fruition of just freedom. Sirs, ye are not ignorant what pressures and oppressions have been on your Nation, from sundry tyrannical persons, from generation to generation, whatever garnishing is now adays of pretended, glorious, Kingly remembrances among you. But for brevity sake, as the concernments have been latest, and therefore more sensibly affecting, mention shall be onely made of King James, and King Charles his son, principled by his Father, treading in his steps, and in some things, doing worse then all that were before him, as was said of King Abab, see 1 Kings 16. 30, &c. It seemeth therefore, it is now high time for you to call to remembrance those former days, in which ye endured a great fight of afflictions. First through King James his tyrannical oppressions, who was the notorious Covenant breaker, as your frequent fighting and grievous complaints, both in publick and private, have spoken in the ears of the Lord, and of his people; and he who did rend in sunder the Kirk of Scotland, as in his noage, in a sullen and peevish fume, he rent of his Handy head; even as his Tutor G. Buckanan on that occasion, and throughly acquainted with his untoward opposition, flagitiously

ciously presaged. So mils thou rend the Kirk of Scotland. The
 precious names of Master Andrew Melvin, Master David
 Chalderwood, Mr. John Sharp, and many, many other glorious
 Confessors; together with the infamous Articles enacted at the
 pretended Assembly at Perth, 1618. do give full and pregnant
 evidence hereunto: Besides, the havock made of the Ministry
 of many, many hundred Worthies of the Lord in England.
 Secondly, through King Charles his oppressing and vexing
 tyranny, who fiercely assayed at the time of his Coronation in
 Edinburg, 1633. the introducing of spiritually poysorous
 means, for prevailing of *Hierarchy*, and *superstitious Conformity*, not so fully taking place there, as in *England*; howbeit, he
 was at that time repulsed therein; the *Parliament* at that
 time suffering aborsion. But his expectation being disappoint-
 ed, and many *Common-prayer Books*, and other *English super-
 stitious utensils* drowned, and himself in greater danger of
 drowning also; he returned into *England* full of rage and fury,
 posting with great haft, even in four hours space from *Berwick*
 to *Newcastle*, which is fifty long miles; where assoon as he came,
 his breathing himself was, in breathing out in a cursing way,
 threatening, and persecution, to the *true religious Ministry*; not
 only not conforming to *Hierarchy*, but conforming also, if any
 whit zealous Preachers, both in *England* and *Scotland*; as some
 of *Newcastle* being present, did with grief of hear, report unto
 their friends. Ever after which time, he either by open hosti-
 lity, or by subtil undermining imposture pursued that his *ma-
 licious designe* (as many woulf instances might be mentioned, if
 need required) until when, there was no remedy, the sword of
 justice drawn out in *England* for his *blood-guiltiness*, gave a stop
 to the swift and violent torrent of blood, issuing from many many
 thousands of *English*, *Irish*, and *Scots*, which had cryed in the
 ears of the *Lord of hosts* for vengeance. And O that your
 remembraunce hereof, may be more and more effectual unto you,
 for your hearing the rod, and who hath appointed it for giving
 instruction; if probably, ye may escape the danger of a *giant-
 ly generation*; and if after such threatening storms, ye may lately
 arrive in the *Harbor of wel-grounded Peace*. To this end,
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observing the *Lords* proceedings, alluded unto *Ezek. 21. 25,*
 = 26. above mentioned, compared with *Mal. 2. 12.* Ye may do
 well to serve *Gods providence* in the use of means, in becoming
 followers of our *English Parliament*, and in walking so, as ye
 have them for an *ensample*, who have also had the *united*
Netherlands, in casting of the *Spanish tyrannical yoke*, for their
 example in obtaining freedom: A course approved and justified
 throughout all the *Reformed Churches in Europe*, contributed
 unto from the first, all along by the *English*, to this day in a
 special maner. And as touching the *sound mindes* of the *Or-*
thodox Theologues, expressing their *sense* of *Scripture*, accord-
 ing to *Scripture*: It is presumed, that ye do certainly like well
 what *venerable Master Knox*, and others heretofore, and of
 late of your *own Countrey*, have suggested and published,
 touching the *lawful warrantableness* of *present necessary under-*
takings; besides, what *forrign Professors* of *Divinity* have
 written, and commended to the *Christian world*. Let the judg-
 ment of *judicious* and *faithful D. Pareus*, in stead of many,
 suffice for instance, who was a man of *God*, highly reverenced
 and accepted in the *Reformed Churches of Christ*, and was
 evidenced, as otherwise by his *learned* and *pious Commentaries*;
 so by his *Letters*, and *advice*, inserted in the *Acts* of the *Synod*
 of *Dort*, 1618. touching the *five controverted Articles*,
 debated and determined there; however, his most *approved*
 and *learned Exposition* on the *Epist. to Rom.* suffered *Martyr-*
dom in *England*, being burnt at *London*, and elsewhere, by the
tyrannical persecution of *King James*, for its opposing *tyranny*.
 This *worthy man* in his way of *resolving doubts* on *Rom. 13.*
 touching *civil Authority*, in a second *Proposition* there, hath
five Reasons; the last whereof in *special*, from *sacred examples*
 and others, speaks fully in *vindication* of our matter in hand,
 whether the *Reader* is referred to see further.

Object. But whereas it is *vehemently objected* by your *Nati-*
ons Commissioners, in their *Papers*, and otherwise represented to
 our *Parliament*; and likewise it is *suggested* by your *Correspon-*
dents of *London Province*, in a little *Pamphlet* stiled, *A Vindi-*
cation of the Ministers of the Golpel, in, and about London,
subscribed

subscribed with divers names, as if they had promoted the bringing of the King to justice, (do they not blush in so speaking?) The purport whereof is, As if an unlawful and unjust course was used for the doing of justice, and judgment on the King (notwithstanding all the blood guiltiness, which by you and them, was charged on him, and most substantially by Witnesses evidenced, for the more compleat satisfaction of his Judges; which proof also, had been publicly managed, had he pleased to answer to the Charge.) And as if thereby likewise there were a notorious breach of the Solemn League and Covenant. Will ye be pleased to weigh and consider, what is offered to your view in the short ensuing Answer, tending to satisfaction and resolution.

Ans. 1. Be it known unto the Objectors, whether Scots, or English, that at least some of the prime promoters, endeavorers, and contributers unto the doing of justice and judgment on the capital Delinquent, and Delinquents; are persons truely fearing God, exercising themselves, to have always consciences veyd of offence, towards God and men; partaking in their measure, of all the properties and marks of true Church members, asserted in *Psal. 15.* And who have not forgotten God, nor dealt falsely in his Covenant; so that whatever cometh on them, they will not, they may not suffer their integrity to be taken from them.

2. Let all men know whoever they are, That Ministers of the Gospel, and people professing the Gospel, fearing God, have not been wont to esteem it, nor yet do think it any disparagement at all, to be zealous with a perfect zeal, against the crying sin of blood-guiltiness. Doth not the Moral Law expressly prohibit murther? And doth not the Judicial Law expressly direct unto the satisfactory expiation thereof, by putting to death the blood-guilty? And is not Gods controversie with a Land, defiled with blood, till judgment be executed? Blood-guilty King Saul left unto himself, and doing execution on himself, *1 Sam. 31. 4.* Had he been alive when inquisition was made for blood, by occasion of a three yeers famine; he ought to have been put to death, as well as those of his bloody house were, because of his unjust zeal in slaying his servile subjects the

the Gibeonites, see 2 Sam. 21. 1, 2, 6. David for his blood-guiltiness, in the exposing Uriah to the sword of the Ammonites, deserved death; his own mouth conscientiously passing sentence: however, the One absolute Lawgiver, who might do what he pleased, according to the full Sovereignty of his own will, exchanged his death for his child's at that time, see 2 Sam. 12. 5, 12, 13. All this the Objectors do know well enough, howbeit, they are someway transported to elude herein. *Non turum est ludere sacris. Cavete.*

3. It is taken for granted, That the contrivers, urgents, and takers of the Solemn League and Covenant, did mean, endeavor, and alt, according to the sacred conditions of an Oath, prescribed in Jerem. 4. 2. *Thou shalt swear, The Lord liveth in Truth, in Judgment, and in Righteousness.* If otherwise, it is a taking of Gods Name in vain. An Oath may not be [vinculum iniquitatis] an obligation to sin. This plea the defendants have against the plaintiffs.

4. In the preamble unto the taking of it, it is expressed, That the end of the Covenant (as a last refuge) was the preservation of the takers of it, and their Religion from utter ruine and destruction. So that the six particular Articles of it, were intended and pretended to have a tendency to such an end, and not otherwise. Now such hath been the end, and hereunto have served the means of the defendants in this case. Let the adversaries judg, if otherwise apparent.

5. In the Parliaments Order of Septemb. 25. 1643, about the taking of it. It is required, That the Ministers who were appointed to tender it, should read it, and then explain it, and then perswade to the taking of it. This Order seemeth to imply, not onely a necessity of the explaining of it, but also a requisiteness in so taking of it, as explained in its *just* sense, and latitude, and end, and not otherwise. And this also is the plea of the Covenanters, honestly and uprightly disposed; as all must needs acknowledg.

6. Whereas the title prefixed unto the Covenant, is, *A Solemn League and Covenant, for Reformation and defence of Religion, the honor and happiness of the King, and the Peace, and Safety*

Safety of the three Kingdoms of England, Scotland, and Ireland. The explanation must needs be, That such Reformation and defence, ought to be prosecuted, in *lawful* and *just* *mays*, and *means*, for the accomplishment thereof, and not otherwise. And in this *sense*, no doubt the faithful *Covenanters* have taken it.

7. It must needs be understood rationally, That the *course* for the *due* *accomplishing* of what is in the *title*, or more full *expression* of the *six Articles* of it, ought to have their *mutual consistency*, without any *prejudice* to any of the *particulars*; whether they be *absolute*, or *conditional* onely; whether they be *primary*, or *subservient* onely. Our *Lord Christ*, vindicating of his *Disciples*, touching the keeping of the *Sabbath*, against the *calumnies* and *exceptions* of the *Pharisees*, see *Matth. 12. 1, 2, 9.* may vindicate the *objected* *against*, in the *case* *in hand*.

8. Touching the *endeavor* *Covenanted* in the *first* and *second Articles*, it is charitably hoped, That all the *takers* of it, have complied therein, more or less, according to their *calling*, *capacity*, and *opportunity* *thereunto*. Every one standeth or falleth to his *own master*; howbeit, it is most probably conjectured, That such *Parliamenters*, and their *adherents*, who voted against the *Concessions* of the *King*, in the *treaty* at *Newport*, in reference to *Religion* and *Covenant*, as no *just* *ground* and *foundation* for a *good Peace*; argued thereby much *faithfulness* to the *Covenant*. *Ye your selves acknowledg, Testim. against T.L. pag. 12.* That those *Concessions*, if *acquiesced* *in*, were *dangerous*, and *destructive*, both to *Religion* and *Covenant*.

9. The *third Article* of the *Covenant*, in the *first branch* of it, touching, *Endeavor mutually to preserve the Rights and Priviledges of the Parliaments, and Liberties of the Kingdoms*, must be understood of *known* and *just Rights*, and *Priviledges*, and *Liberties*; otherwise, there must needs be a *transgression* of the *Rules* *prescribed* above *mentioned*, see *Jer. 4. 2. Answ. 3.*

10. Touching the *second branch* of the *third Article*, viz. *To defend and preserve the Kings person, and authority, in the preservation, and defence of the true Religion, and Liberties of the Kingdoms*; it is to be taken notice of, That this *branch* is propounded

propounded and taken conditionally, and with limitation, *viz.* With respects unto the ends specified. *Supream or subordi-*
nate Authority is (*custos utrinque tabula*) the *Keeper* of
both Tables. Now as the *Governors* do *act* answerably to the
just nature of their Offices, they ought to be honorably *assisted*
and defended; but if they shall *act* contrarily, even *tyrannically*,
then it may, and ought, be said, and done, unto them (as *just*
means, and opportunity do serve thereunto) *as Jehu said to*
foram, see *2 Kings 9. 23, 24*. *What peace, so long as the wher-*
doms of thy mother Jezebel, and her witchcrafts are so many?
And Jehu drew above, with his full strength, and smote Jehoram
between his arms, and the arrow went out at his heart, and he
sunk down in his chair.

11. Whether the fourth *Article* of the *Covenant*, hath not
been endeavored by our Covenanted Parliament, and their
adherents, for discovering Incendiaries, Malignants, and evil
Instruments, whoever they have been, for the hindering Re-
formation of Religion, &c. contrary to the League and Covenant,
and for the bringing them to publike tryal, and to receive con-
dign punishment, as the degree of the offence deserveth. Let the
lookers on, yea, and your own consciences judg.

12. Whether the fifth and sixth *Articles* of the *Covenant*,
are not likeliest to be fulfilled, if ye shall do and approve, as our
Parliament hath done, and doth: Let the Reader understand.

13. Lastly, Let the *Apostolical reformation* be reverently ob-
*served, and made use of, *viz.* see *Ram. 2. 13*. *Thou that makest*
thy boast of the Law, through breaking of the Law, dishonorest
thou God? And likewise, the *expostulation and conviction*, used
by Samuel against King Saul; who boasted of his performing
Gods Commandment, in bringing the Delinquent Amalekites to
condign punishment, when yet he had spared King Agag alive;
so as he himself was necessitated to put him to death. O that
that the mouths of unworthy complainants against miscensured
Covenant-breakers, who yet have not dealt fally in the Cove-
nant, however calumniated, might hereby be stopped; and
whereas in truth, such bitter complainants themselves, taking the
*Covenant in their mouths, are deep in the breach of it, &c.**

The

The premisses duly weighed and considered, your faithful Remembrancer (observing your worthy and effectual Admonition, in your Seasonable Testimony against Toleration, to the secluded Members of Parliament, pag. 12. 13. And he taking notice, how gracious ye are, not onely in the eyes of your Estates, and Ministers ; but also in the eyes of very many in our Land) taketh encouragement and confidence, to stir you up, to exhort all those, in whose hearts ye are ingratuated, both in Scotland and England, to repent of miscarriage in any kinde, and degree, hitherto, and to set and prepare their hearts, fully to seek God, if yet every thing that doth offend, may be taken away ; and that so the grand work of Reformation, both in Doctrine and Discipline, may be no longer obstructed, but that a great door and effectual may be opened, there being so many adversaries.

This is moved the rather, because friends do at least a little suspect ; but enemies do strongly charge, the sometimes subscribing and conforming Hierarchical Ministers, in both Nations, in too great a generality of them, that whatsoever pretence may seem to be of their being Covenanters ; as if they hankered still after Egypt's garlick and flesh-pots, under the deceiving and deluding notion of moderate Episcopacy : Sith there is such a tumultuous stir, because the Kings destructive Concessions were not accepted, nor he spared ; whose expressions sounded to the last breath, Episcopacy, Episcopacy.

But to draw to a conclusion, Give your zealous Remembrancer leave, to represent in a word unto your affectionate, compassionate hearts of love to the brotherhood. What if your selves and brethren in Scotland, and by your advice, the Ministers of London Province (together with others in some Counties of this Nation, ambitious to tread in your and their steps) shall set all your hearts and hands, more and more, to understand and pursue, an holy and just way of brotherly peace, to be walked in, with those godly brethren that are otherwise minded, than your selves, in some lesser points of the Discipline, till God shall further reveal to them, whilst you that are perfect, do minde the same thing, and do endeavor to walk by the same rule

of Church government, held forth in Scotland, and other Reformed Churches, and in our own Church now also? Behold how good, and how pleasant it is, for Brethren to dwell together in unity, see Psal. 133. 1.

Beloved Brethren, ye cannot be ignorant, That the Canaanite, and the Perizzite, even the Antichristian Papists, Prelatical Royalists, Malignant Hypocrites, Blasphemous Heretics, Pernicious Sectaries, and Prophane Atheists, are in these Lands, observing and making advantage of the strife betwixt holy Brethren; to harden themselves in sinful folly against God's ways, and to consult and take crafty counsel against his people, his hidden ones in the Land, and to cut them off from being a people, that their name may be no more in remembrance. O that in this case, the children of faithful Abraham, would say as he did to his nephew Lot! We are Brethren; Let there be no strife between us nor between our Pastors. Our Lord Jesus Christ, the head of his Church, and their pattern; when he was in the days of his flesh, did suffer long and much those his Disciples that followed him in the regeneration; albeit, he did not indulge them in their infirmitiess, but reproved them sharply on occasion, for their dulness in understanding, and for their perverseness, folly, and slowness of heart in believing; yet notwithstanding, he did not therefore reject them, but exercised wonderful patience towards them, instructing them with meekness, and all long-suffering, and doctrine: Yea, and he tells them, he gave them example, that they should do as he did.

My good Brethren of England and Scotland, do not count it grievous to be called on to remember your guides, who have spoken to you the Word of God, even those good old Non-Conformists to Hierarchy and Superstition, who ruled with God, and were faithful with the Saints, when Prelacy and the generality of the reputed Chrgy compassed God with deceit, if ye may follow their faith; and being compassed about with so great a cloud of witnesses, ye may follow peace with holiness; without which, no man shall see the Lord. I shall produce for instance, two witnesses only, whom for their honors sake, I do make mention of, viz. Mr. Arthur Hildersam of England, and

and Mr. Alexander Henderson of Scotland, both of them of blessed memory. The one, namely Mr. Alexander Henderson of your own Nation, whose praise in the *Gospel*, hath been so great in the *Churches abroad*, and whose love so abounded at home, in all knowledg, and in all judgment, in the worst of times with you; and in special, his most prudent and unwearied acting in the *Assembly of Divines at Westminster, in England*, in a time of need, till preproperous death put a period to his days: I refer the reflecting of thoughts on him, to your selves, who abundantly knew the proof of him, with what natural love he served you in the *Gospel*. He was a burning and a shining light to walk by. Be ye followers of him, as he followed Christ, in walking in love. The other, namely Mr. Arthur Hildersam, of our English Nation; of him I chuse to speak in Mr. John Cotton of Boston his expression, in giving testimony, of him; for his singular worth, see Epist. prefixed to Lect. on John 4. He was like one of the chief of Davids Worthies; not amongst the thirty, but amongst the first three. This blessed man of God, as otherwile, and otherwhere, so in special in his Lect. 98. on John 4. August 27. 1611. handleth at large, and very effectually, (not with enticing words of mans wisdom, but in demonstration of the Spirit, and of power) the useful lesson for Gods people, viz. Not to reject or despise any childe of God, because of meeknesses, whether the infirmities be error of judgment, forwardness, pride, unthankfulness, slips in conversation, &c. Where he directeth likewise, unto the duties that are owing to them; and that there ought not to be a judging for difference in judgment in Church Controversies, nor an estranging in affection, nor a neglecting means of reclaiming, &c. and there prescribing also requisite remedies in this case, Vid. ibid. O therefore, that such stirring, useful inferences, from heavenly doctrine (by an Interpreter, one of a thousand) might cause our hearts to burn within us, and lway us to vow unto the mighty God of Jacob, not to enter into the Tabernacle of our house, nor go up unto our beds, nor give sleep unto our eyes, nor slumber to our eye-lids, until such time as some blessed expedient

expedition may be found, and observed, for establishing tranquillity and peace amongst Brethren.

Now the *Lord of peace* himself, give *England* and *Scotland* peace always, by all means. *Grace* be with you all, *Amen.*

Matth. 5. 9.

Blessed are the peace-makers, for they shall be called the children of God.

APPENDIX

Humbly offered and submitted to the
most faithful, prudent, and godly-zealous
Patriots of the Honorable House of
COMMONS,
And of the
English Nation,

Tending to vindicate
Some late actings and proceedings
of the High Court of PARLIAMENT,
and their puissant Army, for the promoting of blessed
Justice and lawful Liberty.

As also the alteration of set days of Humiliation,
and appointing of occasional.

31

In certain short exemplary *Observations*, and
present parallel applicatory *Inferences* grounded
on some select Texts of *Scripture*.

1 Sam. 14. 36, 38, 39, 40, 43, 44, 45, 46, 47, 48.

1 Sam. 15. 2, 3, 7, 8, 9, 13, 14, 15, 20, 21, 24, 32, 33.

2 Sam. 12. 1, 2, 3, 4, 5, 7, 8, 9, 13, 14.

Zech. 7. 3, 5. and 8. 19.

Rom. 15. 4. For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures, might have hope.

Psal. 119. 133. Order my steps in thy word, and let not any iniquity have dominion over me.

English

Testing of significance

Some large colonies and blockades
of the High Coast of Patagonia
had been planned and promoted by Pfeiffer.

Epistles

As the following section of the guide to the
various types of occupation

In certain first examples of a new
bridge between the two countries, no
one could find less of similarity.

1 Sam. 14. 36,38,39, 40,43,44,45,46,47,48.

Observation. I.

King Saul had a due Sovereign Power, and Supreme Authority over the Israelites, yea, over the chief of them that were of the Army or Souldiery, and accordingly did exercise the same, even as cause and occasion required, see Vers. 36, 38.

I I. The people of Israel, yea, the chief of the Souldiery acknowledg'd King Sauls due sovereignty over them, and loyally submitted thereto, as indeed it became them so to do, see Vers. 36, 40. They said (once and again) unto Saul, Do whatsoever seemeth good unto thee.

I II. It is to be understood, that the dueeness of Sauls Sovereign power, and the dueeness of the submissiōn of the people and

The Parliament of England hath a due Sovereign Power, and Supreme Authority over the Nation, yea, over the chief Officers of their army, and accordingly doth exercise the same, in giving the Army their Commission, and Direction, &c. This is taken for granted, as being many ways sufficiently cleared, see Master Prynnes Soverain Power of Parliaments.

3. The People of the English Nation, yea, even the chief of the Army, and Council of War, do acknowledg the due Sovereignty of the Parliament; and also do submit thereunto, as doth become them, and as indeed they ought to do. Thus much may appear to any ingenuous lookers on, both by the Armies Declarations, and also by their answerable conformity, in the variety of incident occasions.

3. The due Sovereign power of the Parliament, and the due submissiōn of the people, or chief of the Army, have their Consistency in the Rules and Directions contained.

Nota

chief of the Army was
only in the Lord, and
according to the Oath of
God, and his direction, in
giving to Cesar, the
things that are Cesar's;
and to God, the things
that are God's, see V. 45.
Eccles. 8.2. Matt. 22.21.

Note. Lex inferioris
non prejudicat, nec de-
rogat legi superioris;
that is, The Law of the
inferior is not prejudicial
to, neither diminisheth
anything from the Law of
the Superior, and

IV. King Saul trans-
gressed very highly, and
miserably, in his despising
and sentencing his son
Jonathan, most unwar-
rantly, and unjustly, to
capital punishment, even
to be put to death. Sith
such sentence tended not
only to the extreme dam-
age, and prejudice of his
son Jonathan, and sub-
jects, but also the main
violation of Gods Law,
see Ver. 39. 43, 44, 45.

Now The people, or chief
beginning

132
tained in the sacred Scriptures, un-
der this limitation, According to
the Oath of God, and In the
Lord.

Note. Reforming, and Reform-
ed Christians do not, they dare not
pretend or claim otherwise. Sith
they have learned to search the
Scriptures, and to prove all things,
and to observe and hold fast only
that which is good, see John 5. 39.
1 Thos. 5. 21. Sauls guard did justly
refuse to obey his unlawful com-
mand, see 1 Sam. 22. 17.

4. The majority of the Sov-
aign Parliament, in those their
Votes, asserting the Kings last Con-
cessions, to be a ground and found-
ation of a good safe peace; swerved
both highly and bainously. Sith such
his Concessions, if refuted in, were
evidently dangerous and de-
structive, as being contrary to the
Scripture, and to the Solemn Cova-
enant; yea, and thus deemed, not
only by the Scots, as hath been
formerly declared, but also by a
great part of prudent, and pious
members of the Parliament, and
the generality of the truly Religi-
ous in the whole Nation.

5. Some of the people, or chief
beginning

of Sauls Army, having means and opportunity thereunto (other meet means being at that time and on that occasion wanting) did worthily hinder, and restrain Saul on very just grounds (though not altogether regularly) from such procedure against Jonathan, in his resolute way of acting unwarrantably, What ever might have been alledged by him against the people specially, or pretended in case of Sovereign Perogative or Priviledge, see Ver. 45. This course held by Azariah the Priest, and eighty Priests, (being valiant men) in their forceable withstanding of King Uzziah, in a case of emergent exigency, was approved, see 2 Chron. 26. 16, 17, 18.

Note. Events do usually make very clear and sure discoveries and manifestations of the prudent and faithful manage of important expedient undertakings; which in their present enterprisings, have seemed very dark to some. As it may easily be

of the Parliament Army, having probable power and opportunity thereunto (other punctual regular means, being then wanting on that occasion) did prudently and worthily hinder and restrain some Parliament Members from entring into the House in that juncture, when destructive overtures in agitation, were in extream danger of too great concurrence thereunto by the plurality of Votes, had not such seasonable anticipation given a stop. Doth not extream necessity disregard and pass by lesser Priviledges, and subservient Rules, which otherwise might deservedly claim a sacred inviolableness? See the instance in the Text, Ver. 45. be well weighed, besides what is cleared by Christ himself, Matth. 12. 3, 4, 5, &c. Like as the Souldiers did well to cut off the Ropes of the Boat, and let her fall off, when the Ship-men (who were the upstream Governors of the Ship) were about to flee out of the Ship, to the utter endangering of the lives of all the Passengers, as the Apostle Paul did confidently advertise, see Acts 27. 30, 31, 32. So it may seem the chief of the Parliament Souldiers did well to hinder, and restrain at present from entring into the House, some of the Members (who had they been in the House were of equal Authority

discerned by diligent observers of Heroical Actions, and of the generally received principle, Saks populi suprema Lex.

in Voting with the rest) whereas, if they had not been so restrained, or secluded. It was with most likely probability apprehended, that the majority might have swayed by Votes, to the extreme prejudice, both of the Civil State, and Church Affairs.

VI. K. Saul having been justly hindered, and restrained in his unworthy and pernicious designe against Jonathan, even by the chief of the Soldiers: He durst notwithstanding, afterwards apply himself to all as became him according to his office, in the behalf of the Kingdom, and against the enemies of the peace of it, see veri. 47, 48. And such his approved course, tended very much to the vexing of the common enemies, and the delivery of Israel out of the bands of spoilers; see veri. 47, 48.

6. May it not be inferred hence, That such Members of the Parliament, as were restrained in that nick of time, from the opportunity of acting unworthily then only; ought notwithstanding to have applied themselves to have returned seasonably, and gone on as formerly in the discharge of Parliamentary Authoritative power, and weighty employment committed unto them by the Countries, and Corporations, for which they were the Representatives? Verily had they so approved themselves (or shall any yet do so in a due way) it might much have conduced to the publicke good; to the peace of their own consciences, and obtaining the Spirit of Glory to rest upon them.

1 Sam. 13. 2, 3, 7, 8, 9, 13, 14, 15, 20, 21, 24, 32, 33.

Observation. I.

Saul in his reign over Israel (the Israelites having earnestly desired a Kingly Government, see 1 Sam. 8. 39. And having appropriated Sauls designation unto it, see 1 Sam. 10. 24.) He in process of time had a special Commission, and implemetment put upon him, even to execute Justice on certain enemies, whose Ancestors had raised an unjust and unnatural War against the Israelites about four hundred years before, see Vers. 2, 3. compared with Exod. 17. 8.

I. Saul and the people, did in good part very vigorously pursue their Commission, in engaging and fighting those Amalekites enemies, who had been such grand Delinquents against the Israelites.

The English Parliament (long, long desired, and longed for; and now by the good hand of God providentially over-ruling, and it happily continuing to sit unto this day) did in due time effectually and seasonably engage it self unto a faithful endeavor (as the cause of God, and his people required) to restore the Nation to their Just Liberties, and to reform Religion, which had been withheld and depraved by Tyranny and Antichristian Hierarchy (as is to be seen in the English Histories of Civil and Ecclesiastical Occurrences,) yea, and bring notorious Delinquents to Justice, as the Parliament Remonstrances do testify. And blessed be the God of England, who with such unspeakable, merciful goodness, hath visited the languishing Nation.

2. The majority of the English Parliament, for some time after their first convening, did act strenuously unto the reforming of sundry grievances, both in Commonwealth, and Church Affairs, engaging themselves many ways therunto; yet nevertheless, afterwards

ites : But yet notwithstanding they failed greatly in their not executing impartially, according to the commission and trust assigued unto them ; in that they spared King Agag, and the best things, see Ver. 7,8,9.

they fail'd greatly in unvoting their votings against future addressees, when clear and evident discoveries were of unsufferable, desperate tyranny ; yea, and at last in voting unworthy Concessions to be a just Foundation of safe Peace, which were indeed most dangerous and destructive, tending to spare the capital Delinquents, and such seeming best things, of a flourishing, vain condition, as in greatest likelihood would in short time, have involved into the former deep gulf of misery and ruine, and worse then before,

III. Saul notwithstanding such his rebellious miscarriage against God, yet he professeth, and protesteth, the contrary ; either justifying, or denying, or disignising, or excusing, or extenuating his sinfuller prevarication ; howbeit, he was again and again, effectually convinced thereof by the Prophet Samuel, see Ver. 13, 14, 15, 20, 21, 34.

IV. When Saul the suprem Magistrate, had betrayed a very great degree of unfaithfulness, in his sparing King Agag from death ; yet the uprightness, justice, and

3. It is very much to be lamented and deplored, that many of the Parliament Members after their votings for the Concessions as a Foundation of good Peace ; and after the remarkable Occurrences which have ensued thereupon, even hitherto : they do yet notwithstanding justify, disguise, excuse, or extenuate such their votings, whatever conviction is, or hath been since that time ; yea, and do hitherto seem to be well pleased in their pretended whole seclusion, which was only *pro tempore*.

4. When the Majority of the Parliament failed in great degree, as hath been hinted already ; then the faithfulness, justice, and zeal of the lesser number, remaining, and sitting in Parliament (who yet were a full number of constituting Members

and of Samuel the Prophet, and Judge, (though of inferior Authority then Saul) is singularly approved in his bringing King Agag to justice, see Ver. 32, 33.

V. Notwithstanding that Agag was a King yet his Kingship did not priviledg him to be above Law, neither did his prerogative exempt him from legal proceeding against him, see Ver. 32, 33. Joshua, Gideon, and Jehu, were approved in their due executing of Delinquent Kings, see Rogers 53. Serm. on Judges.

Note. There is one only, absolute, and independent Lawgiver, who is the King of Kings and Lord of Lords, see Isai. 33. 22. Jam. 4. 12. 1 Tim. 6. 15.

VI. Samuel doth justice on King Agag being Judge of Israel, to execute the sentence of God pronounced

Members of an undeniablie Parliametary power) is highly praiseworthy in their appointing an high Court of Justice, for the due bringing of capital Delinquents to just Tryal and Sentence, for the executing of condign punishment upon them.

5. It is a weak and unwarrantable plea for Kings (if their Might do not overcome Right) that their Kingship taketh them off from being subject to Law.

Note. All grant that subjects may have the benefit of the Law against the King in case of Goods, and Lands, by virtue of the legality of the eighth Commandment of the Decalogue. And tryals in such case have been very usual in England. Why not much more therefore in the case of notorious blood-guiltiness, by virtue of the sixth Commandment of the Decalogue?

6. The High Court of Justice erected by the Parliament, have justly sentenced the great and horious Delinquents unto just punishment,

against Adonias, which
was committed by Saul :
That it might be also a
lesson to other Kings,
that they persecute not the
people of God, see Doctor
Wallace on 1 Sam. 15. 23.

ment, however such proceeding
hath not been ordinarily (means
having been wanting) used. That
this course also may be a terror to
the greatest personages, that they
may not opprise, nor raise unju-
and unnatural war in the Nation.

2 Sam. 12. 1, 2, 3, 4, 5, 7, 8, 9, 13, 14.

Observation. I.

David the King of Israel having highly and bainously transgressed in the matter of Uriah, the Hittite, see 1 Kings 15. 5. compared with 2 Sam. 11. 2. He was therefore, according to Gods direction, to be condemned and reproofed of such his capital sin by Nathan the Prophet, see Ver. 1. 2, 3, 8, 9.

I. For the better and more effectual convincing David, the King, of his odious sin of oppression, adultery, and murder, God directed Nathan to take up a parable in his mouth. Sixth in such way of expression, then came a special

1. Parallel Inference.

Kings in all ages and times (as well as others) falling by occasion into scandalous and capital offences; a faithful and impartial course of conviction and reproof, ought to be held with them by meet persons, as just opportunity may serve thereunto. The Law is given to Kings as well as to others; and therefore they ought to know it, and be convinced by it, that their hearts may not be lifted up. See Deut. 17. 18, 19, 20. Hos. 5. 1.

2. It is Gods will that such persons, whom it may more specially concern, do hold the most effectual course, for the detecting and convincing grosse offenders of the vile and odious sins, they are tainted with; whether oppression, tyranny, adultery, murder, &c. And in case of effectual course held, (and not

Aplicaciones vertue, see Ver. 1, 2, 3, 4. see also Jothams Parable in such case, Judg. 9. 7. Tea and our Saviours most authoritative course therein, Mat. 21. 45.

III. King David who had more understanding than all his Teachers, see Psal. 119. 99. And who was also a man singularly zealous, see Psal. 119. 139. He having now heard and observed a clear eviction in the case represented in the parable of the implied Delinquent; he even as right reason guided, gave this just sentence. That he was worthy to die, see Ver. 5.

IV. The general and indefinite expression in the parable uttered by Nathan, Ver. 1, 2, 3, 4. Moving David on just ground, unto such his sentence, Ver. 5. is particularly applied by Nathan to David himself, ver. 7. So as David saw it did belong unto himself, although a King as well as to any other faulty in such kind, see ver. 13.

V. Gods sparing David

not prevailing; whether by similitudes or otherwise; the Delinquents shall remain untractable, and obstinate, they may certainly be left without excuse, see Hosea 12. 10.

3. Hainous capital Transgrefors, whoever they are, whether high or low; ought without any respect of persons, to be adjudged by the Magistrate (sitting on the seat of Justice, and bearing the Sword) to such corporal punishment, as the nature of the offence calleth for in its desert, whether death, or any other, see Rom. 13. 4.

Note. There ought to be an unresistable force in Right Reason, to sway Judges to act according to it, see Acts 4. 20.

4. The Law and Minde of God, touching the capital punishment of the polluting, and crying sin of wilful murder, whosoever is the committer of it, yea, though he be a blood-guilty King, may not be by the Magistrate looked upon as one to be dispensed with, see Gen. 9. 6. Numb. 35. 30, 33. & Marsh. 26. 52.

5. The unsearchable ways of the one

from death, and yet appointing the childe to death, see vers. 13, 14. as it argued Gods absolute sovereignty, and independency in doing what he will, yea, touching his Laws; so it sheweth his just severity against murderer, see Ibid. 13, 14.

one onely absolute Lawgiver, even the infinite, most wise, holy, and just God, ought to be admired and adored, see Rom. 11. 33, 34. But the people of God ought to walk, and act, according to his revealed Will in his Word, see *Deuter. 29. 29.*

Zechar. 7. 1,2,3,4,5. & 8. 19.

Observation I.

IT was well understood by the people of God, the Jews (unto whom only in the Old Testament times were committed the Oracles and Ordinances of God, as their singular advantage, and preferment, see Psal. 147. 19, 20. Rom. 3. 1, 2.) yea, even by those Jews, who lived in the time of the Babylonish captivity, and newly after the return thence, that the divine Ordinance and Solemn Humiliation in Fasting and Prayer, on just cause and occasion therunto, was very requisite; and

Parallel Inference. I.

IT hath been well understood by the Reformed Churches in Europe, and particularly by the people of God in England, who heretofore lived under the spiritual Babylonish captivity; that the sacred Ordinance of Religious Humiliation on just cause and occasion, is very requisite in New Testament times, as well as it was of old, even according to the New Testament doctrine of Christ, and his Apostles; and accordingly they do exercise themselves therein. This may evidently appear to any that observeth the doctrine and practice of the Reformed Churches, and particularly, and in a special, and effectual maner in the English Nation, even unto this day; as the Acts

accordingly did exercise themselves therein, see Ver. 3. 5. Dan. 9. 3. Ezr. 8. 21. Nehe. 1. 4.

II. The Jews of those times also knew well what were the kindes and ways of such religious Humiliation, in Fasting and Prayer, and answerably as the emergency of the cause, and opportunity served thereunto, they exercised themselves.

1. Publiquely, as publike Authorised Persons ordered, Ezra 8. 21.

2. Privately, as the Governors of Families saw it meet, Esth. 4. 15.

3. Secretly and alone, as any singular person saw fit, Dan. 9. 3. Nehe. 1. 4.

III. The Jews had likewise the prudence to discern what were special causes and occasions, that gave calling to such religious Humiliation. viz. Greater and more notorious sins, and voids to be depredated, and more choice, and affecting blessings to be obtained, see Ver. 3. and the other Three and twenty quicquid in Daniel, Ezra, and Esth.

Acts of Parliament, for Fasting, and Prayer, in April 19. and May 17. do bear witness, 1649.

2. The people of God in England, do likewise by the patterns in Scripture, know well the approved kindes and ways of religious Humiliation in Fasting and Prayer, and answerably as any just occasion and opportunity requireth, and serveth, they are wont to set themselves thereunto, viz.

1. Publiquely, as Parliament and Rulers do appoint and require.

2. Privately, as Families approve themselves in England, above other Nations.

3. Secretly, as conscientious persons having ability and opportunity, approve themselves to him that feeth in secret.

3. The Reformed Churches in their doctrine and practice of Fasting, are wont also to insist prudentially on the occasions and causes noted in Scripture, to be observed in these New Testament-times, as way is therunto; and particularly it is thus in England. Many yet alive may remember, how since the time of Reformation in Queen Elizabeths days, Religious Humiliations have been observed on occasions of War, Famine, and Pestilence, invading more or less. Since

Note. *The current stream of Orthodox Interpreters, comparing Vers. 3. 5. chap 8.19. with Jere. 5.2. and 41. do conceive, that the special occasions of these four Fasts were.* 1. *The siege laid before Jerusalem, in the tenth moneth.* 2. *The taking of Jerusalem in the fourth moneth.* 3. *The burning of the Temple in the fifth moneth.* 4. *The murder of Gedaliah in the seventh moneth.* Now touching these conceits of the godly learned, *The Observator acknowledgeth that those occurrences were very sad, and might well cause deep Humiliation to the Jews; yet observeth, that there is not the least hint in any Texts of Zechariah or Jeremiah, or elsewhere in Bible, to fasten such assertion of the mentioned occasions, as the cause of such their anniversary monethly Fasting.* The slaughter of King Jolias, and captivity, in the third year of Jehoiakim, not long before, were most sad occurrences, and might justly also (as they did) occasion great mourning, as well as these four in hand: So that it is wished, that Interpreters would be cautious in their Expressions, and not be too bold in their Preachings and Printings, in asserting and publishing for current, that which the Scripture is wholly silent in. Who knoweth not, what mischief hath ensued by needless receiving of Traditions?

the sitting of the present Parliament there hath been very much occasional Fasting required, even as floods of evils have invaded, viz. In the behalf of Ireland frequently; in regard of unseasonable weather; in regard of pernicious Errors, and Heresies, March 10. 1646 &c. Yea, the Parliament in their late Act for the Fast that was on April 19. 1649. do acknowledg. They have learned from the Word of God; and the example of his people in all ages; and likewise their own experience, the singular advantage of due occasional Fasting. And albeit, for just cause they have annulled the monethly Fast, yet at the same time they enacted a Fast in the behalf of Irish Affairs, to be observed on May 17. 1649. next ensuing. And blessed be God, that hath hither so ordered their hearts, and ways, for the promoting of the true welfare not only of England, but Ireland also.

As for the Mourning and Fasting of the Jews, frequently in the time of seventy yeers captivity, which was so grievous, every one that observeth, may see there was cause enough, see Lamentations, Psal. 137. 1.

I V. Howbeit, God might approve and accept the Jews in their occasional Humiliation and Fasting, so far as the exigencies of the seventy yeers captivity did call thereunto, and as sincerity swayed in the manage thereof, unto just ends; yet nevertheless, he seemeth to dislike and reprove the anniversary, or monethliness of their four Fasts, as not being commanded nor directed unto by him, see vers. 5. Sith God required one only anniversary Fasting and Humiliation, on the tenth day of the seventh moneth, Levit. 23.27. and it only peculiar to old Testament times: So that these such their set, monethly, anniversary Fasts, seemed in point of set-time to be a Will-Worship, and humane Invention reproved in Scripture, see Isai. 29. 13.. Col. 2. 22, 23. And even thus Interpreters do gloss on

4. Howbeit, God may have been pleased to accept a course of Fasting and Humiliation in the Reformed Churches, and more specially in England, in some set times of moneths together, and of late, for divers yeers together, monethly in the behalf of Ireland; in as much as much sincerity might be in the ends and manage thereof in great part, whatever formality and undue carriage might creep in, &c. Yet nevertheless, the set-time of moneths and yeers, may seem to have wanted good ground. Orthodox Divines do condemn, as otherwise; so in a special maner in point of set-time, The Lent Fast, albeit of great Antiquity, and of long use; the Ember week Fasts pretended in imitation of these four monethly Fasts of Jews, Friday Fasts, and Eves of Festivities, &c. which Reformed Churches have therefore abrogated; and in these our Re-forming times, are totally abrogated in England, by Parliamentary Authority. The Scots to their high praise (above other Churches) in the yeer 1560. the first yeer of their Universal Reformation, abrogated all anniversary set-times for divine worship.

in Zech. 7. 5. The Geneva Note on Text there, is, That as the Jews were diversly reproved, so that such their Fasts (for the set-time of them) Were invented by themselves. Learned Junius and Tremellius Annot. Summa redargutionis est. Jejunia hac (anniversaria) vobis non imperavit Deus. 1. The sum of the Reproof is, God did not command you to observe such your (yearly month) Fasts. W. Petibble in his Exposit. on Zechariy, sets out at large such their Reproof for their set-time of those Fasts, Chap. 7. 5. Unto me, even to me. Such interrogation hath a vehement denial. That (as otherwise failing was, so) the time was not commanded by God. That which is pretended from these words of Calvin on Zech. 8. 19. — Non dicemus-hac jejunia temere aut perspicaciously ab illis suscepimus, &c. We shall not say, That those their Fasts were rashly or vainly undertaken, &c. If the scope and sense be candidly and ingenuously weighed, he plaudeth not in approbation of the set anniversaries of four month Fasts, in point of set, fixt, and unmoveable times; but of their being duly affected in a mournful deportment, expressed by Fasting, at the beginning of the captivity. It is well known, that Calvin was no friend to superstitious set-times for will-worship.

worship, save the Lord's day, which is of divine Institution. See Re-examination of Ariades enacted at Perth. 1618. sundry strong Reasons against observing set-times, &c. Trudit is, The practice of the observing a monthly Fast in England, only whilst the Irish troubles should remain, is more specious than the superstitious course of Papists and Hierarchical Conformists (whole old Leaven is not hitherto wholly purged out) who set no such bounds, but yet the pretence at best can be no other than what the Jews pretended for their set Fasts, during the seventy years captivity, see Zech. 7. 9, 10. The Parliament therefore approving, and requiring occasional humiliation in Fasting and Prayer, hath done well to enact the annulling of that monthly Fast, and in a prudential way to enact occasions of Fasting, both in the behalf of Ireland and otherwise, as in their Religious and Conscientious Wisdoms do judge the meetest.

V. The

V. *The Jews sometime after the first return of some of them from the captivity, enquire what was meetest to be done in point of their set Humiliation, vers. 1, 2, 3. And a satisfying answer is given to them, vers. 4, 5.*

VI. *The words of the Text in Zech. 8. 19. prophesying or promising joy and gladness, &c. instead of monethly fasting, do not infer an approbation of the four set monethly fasting yeers after yeers; Sith such just reproof was thereunto, chap. 7. 5. But they seem to infer that there should be a change of the state of future times, and that such as had mourned unfeignedly in a godly maner, that they should be comforted, see Psal. 126. 5, 6.*

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FAITHFUL
AND
Conscientious Account
For Subscribing the
ENGAGEMENT.

Discussed in four Sections.

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2. The Account truely Stated and Explained.	7
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GAL. 6. 4. *But let every man prove his own worke, and then shall he have rejoicing in himself alone, and not in another.*

ACT. 24. 16. *And herein do I exercise my self to have always a Conscience void of offence toward God and toward men.*

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OF F. L. DAY

JUNE 1, 1918



A

Faithful & Conscientious Account
 For Subscribing the
ENGAGEMENT.

SECT. I.

Motives and Grounds for the Reasonableness and Expediency of giving Account herein.

I. **M**oses and the Prophets in the sacred Historical Scriptures (written for our instruction and admonition, on whom the ends of the world are come, Rom. 15.4. 1 Cor. 10.11.) declaring the true state and Occurrences of Old Testament Times, do give a just and faithful Account of their own faithful and warrantable Deportment; and likewise of the faithful Deportment of others, the good Servants of God in their generations occasionally made mention of by them, *viz.* of *Noah, Abraham, David, Asa, Iehoshaphat, &c.* This is so plainly written throughout their Books, that a man may run and read the same: To allude to *Habak. 2. 2.* And surely they saw a reasonableness and expediency in so doing; *they being holy men of God, and writing as they were moved by the Holy Ghost,* 2 Pet. 1. 20, 21.

2. The Apostles and Evangelists, who wrote the Historial Scriptures respecting the state of New Testament Times, (which being compared with Old Testament Times, are stiled times of Reformation, *Heb. 9. 10.*) they also do give a clear and perfect Account, not only of Evangelical Doctrine (*the truth which is after godliness, Tit. 1. 1.*) but also of particular occasional Acts, wherein they were exemplary for our Imitation, and following in the same, *Job 20. 31. Luk. 1. 1, 2, 3, 4. Act. 1. 1.* As may most fully appear in a short view of the two remarkable Instances, beyond all exception; *Viz.*

1. Instance, Touching our most blessed Lord and Saviour Jesus Christ, our Spiritual King and Prophet, his worthy acting and walking excepted against :

1. By Pharisees, for his eating with Publicans and sinners, *Mat. 9. 11, 12, 13.*
2. By the Disciples of *John Baptist*, about frequent fasting. *Chap. 9. 14, 15, 16, 17.*
3. By the multitudes, concerning *John Baptist's and his own Ministry*, *Chap. 11. 7, &c.*
4. By the Pharisees, about the Traditions of the Elders, *Chap. 15. 1, to 15.*
5. By his own Disciples, ignorant of the meaning of Parables, *Chap. 15. 15, to 21.*
6. By the Herodians and Pharisees, about tribute to Caesar, *Chap. 22. 15, to 22.* In all these it is requisite that *Wisdom should be justified of her children*: See *Mat. 11. 19.*

2. Instance, Touching Apostolical Practises and Actings in the first and purest Primitive Times, who were vindicated therein, albeit they were contradicted :

1. By mockers at the fulness of the Holy Ghost given, *Acts 2. 13, 14, &c.*
2. By people wondering at the cure of an impotent man, *Chap. 3. 11, 12.*
3. By Rulers, Elders and Scribes, touching the same thing, *Chap. 4. 5, 8.*
4. By them of the Circumcision about the Gentiles Conversion, *Chap. 31. 2, 3, 4.*

3. By certain men from India, about Observation of Circumcision, Act 15. 1, &c.

6. By the Athenians, concerning the Resurrection, Chap. 17. 16, 17, to the end.

7. See also more specially and fully the perfect Account of the Apostle Paul himself, touching the main of his actings, Act 22. &c. to the end of the book.

3. There is a cloud of Witnesses, even of the Greek and Latin ancient Fathers, *viz. Justine Martyr, Athenagorus, Tertullian, &c.* x
(It may seem vain to amuze the Reader with a Catalogue of their Names, and Titles of their Books, respecting this matter,) who gave good Account of their Christian Actings against Pagans, and Heretics of various sorts, and otherwise also, as emergent cause and occasion called for, plentifully testified in their useful learned Writings.

4. In the several Centuries, when gross Antichristianism domineered for the most part throughout all Europe, then God had his faithful Witnesses notwithstanding, who did substantially and courageously withstand and testify against the same, Apocal. 11. 3. This is most singularly evidenced by the industrious Collection of the Magdeburg Centurists, by Mr John Fox in his book of Martyrs, by the noble French Lord Philip Morney, in his History of the Mystery of Iniquity, its progress and opposition; by Doctor Usher, in his Latin Treatise of the State and Succession of Christian Churches, &c. 11.

5. When our English Nation came out of Spiritual Babylon, the Mother of Harlots, and Abominations of the Earth, in the Reign of Queen Elizabeth, here was John Jewel returned from Exile, a most learned and renowned Confessor, who wrote an Apology for the Church of England for her forsaking Rome in the Point of Doctrine. Here was also learned and conscientious Mr Thomas Cartwright, Udall, and divers others, who excellently declared and demonstrated against Hierarchy, and Romish Superstitious Ceremonies, in their Judicious Treatises against the same.

6. In the beginning of K. James his Reign in England (some Overtures being for the reforming of Discipline and divine Service) there was arguing against Corruptions in Discipline and Worship

at the Hanp^m Court Conference by profound Dr Reynolds, Mr Chadderton, and Mr Knewstubs: And besides that, many godly learned and zealous Ministers of Lincoln Diocese, by themselves, of Devonshire and Cornwall, of London, and sundry other Counties, each by themselves, exhibited their solid Arguments against Episcopacy and Superstition Conformity, yea much was effectually pleaded in this kind by Mr Bradshaw, Mr Sherwood, and other particular men.

7. After this Dr Merton becoming Prelate of Chester (looked on for great dexterity in Popish Controversies) he resolved to try his strength against the Non-Conformists in Cheshire and Lancashire, and to this purpose required some of them (which he singled out) to propound their Arguments against the Cross in Baptism, Surplice, and Kneeling at the Communion; which done by them, and yet they in no wise convinced: The said Non-Conformists (amongst whom the now Accountant was one) were commanded to give him their Arguments in writing, which they also did; yet he finding his endeavor fruitless in Conferences openly and privately, by how much they justified their Reasons, he then (as the event manifested) wrote a Book in defence of those three nocent Ceremonies: But howbeit the said Non-Conformists could not with liberty and safety reply unto his Book, (which otherwise they were ready unto,) yet God raised up pious and acute Dr Ames (who then was an Exile in the United Netherlands) to Reply unto it; yea and whereas Mr Burges (a Doctor in Physick, and sometimes himself a Non-Conformist, however he declined therefrom, through the ensnaring Iniquity of the Times, and became a conforming Minister) Rejoyned unto the Reply; yet the said Dr Ames commenced a fresh Suit against his Rejoyneder for these Ceremonies, which as it is well known was an unceptible Service in those times to the suffering people of God, although it were barked against by the Prelatical Party.

8. Of late in K. Charls his Reign, swollen into extream Tyranny, every one almost of any observation, may have taken knowledg of manifold notable and just Declarations and Remonstrances of Parliament, tending to undeceive the people; yea and manifold effectual Petitions and humble Advertisements to the Parliament from

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from the Oppressed People throughout the Land, witnessing against Oppressions by arbitrary Power in the Civil and Ecclesiastical State, and submissly requesting and pleading for *Reformation*.

I X. In this present juncture of the perplexed scruples of many, by occasion of the required Subscribing the *Engagement*, There are some eminent men of well guided counsels, and composed temper of their publique spirites, who have given forth their judicious Considerations, endeavoring meekly and learnedly to give satisfaction to such as are studious to understand rightly in so grand a Case of Conscience as it is pretended to be.

X. And hence it is that the Premisses are effectual Motives (some Commissioners having been designed by the Supreme Power to take Subscription to the *Engagement* according to the Act of Parliament) unto the Accountant, having declared his submission to Authority, to declare also that he acteth according to right Reason satisfactory unto himself, and for the satisfying of others, who possibly may wonder and marvel, for want of information, at such his compliance.

SECT. II.

The Account it self truly stated, and clearly explained, in its genuine and proper sense.

The form of Subscription to the *Engagement*, ordained by the Act of Parliament, is expressed in these words; viz. *I do declare and promise, that I will be true and faithful to the Commonwealth of England, as it is now established without a King, or House of Lords.* Howbeit it must needs be acknowledged, that this form of words hath a most easie and clear sense to any ordinary capacity, so as no doubt nor scruple can be contained in it: Yet notwithstanding, for our better making use and improvement of the certain and unquestionable meaning of it unto an effectual demonstration of its lawfulness and expediency, The Contents thereof shall be resolved into the four parts or branches, which are obviously remarkable, and each of them explained and considered by themselves: viz.

1. The particular condition of the person concerned and engaged.
2. The Act of subscribing in the peculiar nature thereof.
3. The object of this peculiar Act.
4. The modification and restriction of the object in its limits and bounds.

The Explanation of the Parts and Branches.

I. The condition of the person engaging, [I,] An English born Subject, receiving benefit and protection from this present Commonwealth, as it is now established, in the exercise of Christianity, and of my particular Calling unto the Ministry of the Gospel in a Pastoral charge.

Note. [That which is said touching the condition of the particular person in his Calling and Capacity specified, hath the same sense (*mutatis mutandis*) respecting all sorts of persons concerned in the Engagement, of what Calling, state, degree, and condition soever; whether they be Noblemen, Gentlemen, or Commons; whether they be subordinate Magistrates, Judges, Justices, Majors, Sheriffs, Bayliffs, or Constables; whether they be Lawyers, Physicians, Ministers, Schoolmasters, Souldiers, Merchants, Mariners, Tradesmen, Husbandmen, or Artificers; and whether their habitations are in Cities, Towns, or Villages, or whether of any other Province comprehended under the same Government.]

II. The Act of subscribing in the peculiar nature of it, is in this expression; [*I do Declare and Promise, that I will be true and faithful to &c.*] Expla. The nature and sum of this Act consisteth in the exercising of truth and faithfulness, and approving ones self therein as occasion offereth; in no wise giving way to an acting of falsehood and Treachery against the Commonwealth; nor to an opposing or undermining the Peace of the English Nation under the present Government by any means; nor to a contriving or practising directly or indirectly any thing to the disturbance thereof: For to this effect the very Preamble of the Act of Parliament for subscribing the Engagement, hinteth the sense. *Vid. ibid.* And the Law-givers themselves are their own best Interpreters.

III. The Object of the Act of declaring and promising to be true and faithful, is, as it is expressed, [*The Commonwealth of England*

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England.] *Expla.* Touching this branch, it may be observed for the better understanding of it, God that made the world, and hath made of one blood all Nations of men to dwell on the face of the earth, and hath determin'd all the times before appoined, and the bounds of their habitation, *see Act.* 17.24.26. he hath so ordered, and brought to passe, according to the counsell of his own will, *Eph. 1. 11.* that even Englishmen for many generations, have as a Nation lived Nationally in England, and been combined in a politike Body, or *Common wealth*, according to the Rights and Customes of this Nation, chosen and consented unto by the people heredf: Thus is the Common-wealth of England to be estimated.

I V. The Modification and Restriction of the object of the Act of subscribing, is limited and bounded in this expression, *[As the Common wealth of England is now established without a King and House of Lords.] Expla.* Concerning this last branch it may be observed, that the Common-wealth of England is now established without a King, and House of Lords, according to a Declaration of the Parliament, intituled, *Declaration of the Parliament of England, expressing the grounds of 17. March 1648. their late proceedings, and of settling the present Government in the way of a free State:* This was Ordered, *March 17. 1648.* by the Commons in Parliament assembled, to be printed and published. And thus much briefly and perspicuously for the summe, and parts, and sense of the forme of the Engagement.

SECT. III.

Reasons asserting and justifying the faithfulness and conscientiousness of Engagement.

I. R E A S O N.

Because such subscribed Engagement is agreeable to the Law of nature and Nations revealed in the holy Scriptures, dictated and inspired by the Spirit of the God of Nature and Nations, who is our King and Law-giver, *Isai.33.22.* even the

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one onely Law-giver, who is able to save and to destroy; see *Jam. 4.12.* compared with *2 Tim. 3.16.* *Ergo*, It may and ought to be subscribed: This Reason shall be evidenced and illustrated according to the foure branches and parts observed in the Forme of Engagement.

H 1. The condition of the person subscribing, even one who is a Subject under this established present Government of the Common-wealth of England, and receiveth benefit and protection from the same, giveth good evidence and illustration to this first Reason: For it is both lawfull and requisite that any person, who is a Subject under any supreme power whatsoever, of what kind soever the power is, whether it be Monarchicall, Aristocraticall, or Democraticall, and of what Nation soever the person and subject is, it is necessary, I say, that such subject person be true and faithfull to such Supreme Power. This is demonstrable by an Induction of particular instances, *viz.*

S 2. *Joseph* the son of the Patriark *Jacob*, an Hebrew fearing God, he by occasion living in Egypt, (having been sold thither) did not onely accept employment under the Supreme Power there, but also was true and faithfull thereunto, yea, though Egypt was an house of bondage unto the Israelites, see *Gen. 41.* &c.

S 3. *Mordecaij*, a truly religious Jew of the children of the captivity, did witnesse his truthe and faithfulness unto the Persian Monarchy, by his ingenuous discovery of the treasonable and murderous designe of *Bigban* and *Terejb*, two of the Kings Chamberlains against King *Ahasuerus*, reigning in Persia at that time; see *Esther 2.21,22.*

3. *Nehemiah*, an eminent servant of God, served *Artaxerxes* the King of Persia, and was true and faithfull unto the supreme Power, both in submitting unto, and observing of his directions and appointment; see *Neh. 2.6. & cap. 13.6.*

4. Our blessed Saviour Jesu Christ in the dayes of his flesh here on earth, declared his mind touching faithfulness to *Tiberius Cesar*, the Romane Emperor, being at that time supreme Commander over the Jewish Nation, so far as did concern.

con that his supreme power, whatever difficulties and confusions the Jewish Nation was involved into in those daies; see *Mat. 22.19,20,21.*

5. The holy Apostle *Paul* approving his Apostleship to the Gentiles, as became him, instructeth the Christians at Rome to submit faithfully and conscientiously to the present supreme power there, though the Emperors in those times were monstrous and bloody usurping Emperors; see *Rom. 13. 1, 2, 3, 4, 5, &c.*

6. The great Apostle *Peter* saw just cause that the brethren of the dispersion throughout Pontus, Galatia, Cappadocia, Asia and Bythinia, should submit themselves unto the present power they were under in thole severall Territories, what ever the power was for its kind; and this for the arguing their faithfulness unto thole Powers, and their Christian faithfulness in so doing; see *1 Pet. 2.13, 14, 15, 16, 17.*

These instances may beyond all exception, vindicate the person who is an English Subject, and hath his subsistence and livelihood in England, for his ingaging unto the now established Common-wealth of England, the tie of this relation being more naturall and fundamentall then those before mentioned: Hereunto might be added, of how good report it is, (*Philip. 4.8.*) that in case any prisoners amongst us have liberty to go abroad, upon their parole, and ingaging themselves to their Goalers and Keepers to faithfulness, that they approve themselves unto them therein; how much more in the case in hand?

2. The second branch in the form of Engagement, is the Act of subscribing in its peculiar nature, and it is expressed in these words, [I declare, and promise to be true and faishfull to, &c.] Now this peculiar Act doth afford another ground to argue the reasonableness of the Engagement, according to Scripturall Reason: Sith truth and faithfulness in any persons in any concerns, doth hear well on all hands, as on the contrary, falsehood and treachery doth hear ill. This may be manifested and evinced in these ensuing assertions.

1 God himself is glorified by his Attribute of faithfulness, *Deut. 7.9. Psal. 36.5.*

2. Christ stileth himselfe the faithfull and true witnesse,
Apocal.3.14.

3. Gods gracious respect is unto faithfull ones, *Heb. 3. 2. 5.*
Mat.25.21.23.

4. Faithfulness is a character of approved ones: See instances, *viz.*

1. A faithfull man fearing God above many, *Neb.*

7. 2.

2. A faithfull Priest, doing according to Gods heart,
1 Sam.2.35.

3. Faithfull with the Saints, ruling with God, *Hos.*
11. 12.

4. A faithfull Ambassador is health, *Prov.13.17.*

5. It is required of Stewards to be found faithfull,
1 Cor.4.2.

6. A faithfull and wise servant, *Mat.24.45.*

7. A faithful Martyr, *Apocal.2. 13. &c.*

5. Falshood and unfaithfulness is a character of the wicked,
Psal.5.9. as being,

1. Prohibited, *Exod.23.7.*

2. Reproved, *Psal.120.3.*

3. Punishable, *Deut.19.18,19. &c.*

These particular assertions being duly weighed, are grounds and motives to attract and perswade evermore to act truly and faithfully, as the nature of the object doth also further require, nextly to be insisted on.

3. The object of the Act of subscribing the Engagement, doth give yet further ground of evidence and confirmation of the first Scripturall Reason, *viz.* [I declare and promise to be true and faithfull to the Common wealth of England.] Sith the Common wealth of England is the same Common-wealth that it hath been for very many ages and generations successively; as it may appeare divers wayes.

1. It is of the same English language, and native Mother tongue.

2. It is the same Continent, and hath the same borders and bounds.

3. It

3. It hath the same great Charter of its Laws [*Magna Charta.*]

4. It acteth in the doing of Justice and Judgment in the same way of open Courts at Westminster, and in the severalls Counties of the Nation at Assizes, and Sessions, and inferior Judicatories; and these transactions are managed by the learned Judges, Justices of Peace, Stewards, Juries, and Witnesses, &c. as hath been antiently accustomed.

5. It professeth and establisheth the true Christian Religion, according to the sacred Scriptures of the Old and New Testa-
ment.

6. And principally it enacteth Lawes by Parliamentary Pow-er, and it onely, enacting some new Lawes, and repealing some old Lawes, (*pro re nata*) as occasion and cause requireth, and as it hath been wont to do: And herein the very form of the Commonwealth consits.

Yea, and howbeit, there have been and are various conditi-
ons of persons, and also of wayes of governing by Britains, Saxons, Danes, and Normans, both in Civill and Ecclesiastical Affairs unto this day; refining and reforming Laws and Govern-ment as need hath required; yet none of these variations may be said to abrogate or disanull the identity of the Commonwealth of England. It is true indeed, that as in some part heretofore, so in the later times very much that was amisse hath been amended not only in the expulsion of Antichrist in the branch in Queen *Elizabeths* time, but also in the root by this present Parliament; as also, much good hath been by the Parliament, in suppressing of arbitrary power, taking away the High Commission Court, Star-Chamber, Hierarchie, and superstitious monuments of Popish Idolatry, &c. but yet notwithstanding it is the same Commonwealth still, yea, and English blood and spirits are yet remaining amongst us.

It is in great part with us in England, as it was with the Commonwealth of Israel, Chronicled in the Canonical Scriptures of the Old Testament, *viz.* They were the same Commonwealth of Israel, from their first establishment to be a National Commonwealth in *Siui*, *Exod. 19.1*, &c. untill the utter ruine

of their Commonwealth, fore-told and prophesied of by our Saviour Christ, *Mat. 24.* and afterwards effected by *Vespasian*, the Roman Emperor, as may be seen in these instances :

1. They were all along of the same Hebrew language.
2. They had the same great Charter of *Moses* Lawes both for Civill and Church Affairs.
3. They had the same borders and bounds still reckoned on, albeit sometimes more or lesse extended or restrained.
4. They reformed amissess both in Church and State (as their condition did admit) as occasion was, and their hearts bent thereto.
5. And although they had also sundry conditions of persons and wayes of governing, namely,
 1. In the Wildernes by the hands of *Moses* and *Aaron*; see *Psal. 77.20.*
 2. In Canaan by *Judges* 450. years; see *A&E. i 3.20.*
 3. By Kings afterwards till the captivity, and these variously obtaining their regality; see Books of *Samuel*, *Kings* and *Chronicles*.
 4. By variously conditioned men after the captivity neere 500. years, &c. and yet from *Moses* to *Herod* they were the Commonwealth of *Israel*; see *Luke* i 5. -- 68. & *cap. 2.25.*

These instances being duly observed, there is just cause that English Patriots in their love and zeal of their native Country, should shew themselves to be true and faithfull to the Commonwealth of England, in whose hands soever the Government is established; and this the rather, because true Israelites indeed in whose spirits was no guile, (see *John* i. 47.) were wont to be faithfull in their dayes to such their Commonwealth. Let some instances of a few such Worthies of the Lords be remembred also herein, who did demean themselves faithfully as present state required.

1. *Joshua* and *Caleb* encouraging the Israelites in the Wildernes, when many others discouraged them; see *Numb. 14. 6,7.*
2. Congregation of *Israel*, when there was no King in *Israel*, on occasion of the horrid distemper mentioned, *Judg. 20. 1. &c.*
3. *David*

3. *David* a private man, when *Goliath* defied the Host of *Israel*, *1 Sam. 17.32.*

4. *Hushai* the Archite acting faithfully in the time of *Ab-solons* unnaturall rebellion, *2 Sam. 15.32.*

5. *Obediah* in the time of *Jezebels* persecuting malignity, *1 King. 18.3,4.*

6. *Iehonadab* the son of *Rechab* adhering to *Iehu*, *2 Kings 10.15.*

7. *Shecaniah* stirring up *Ezra* to act in perplexed times, *Ezra 10.2,3.*

Certainly such examples ought to be presidents unto the people of God in England, to act as such faithfull servants of God did act in their generations.

4. Lastly, the modification and restriction of the object, *viz.*: *[The Common-wealth of England, as it is now established without a King and House of Lords,]* being compared with such Texts of Scripture, as by just consequence are to be made use of, will strongly argue its establishment to be agreeable to the mind of God the Law-giver; so as therefore there is good reason for subscribing the Engagement: For this purpose let these three assertions implied in this modification of object, be well considered.

1. The Common-wealth of England, as it is now established without a King and House of Lords, is so established by the Parliament.

2. The Parliament that hath declared and settled the Common-wealth of England in a free State without a King and House of Lords, is the Sovereign Power in England.

3. There is no just cause of refusing to subscribe the Engagement, because of Common-wealths establishment without a King and House of Lords,

1 Assertion. The first of these Assertions may be manifested by the Parliaments Declaration, *March 17. 1648.* expressing the grounds of their proceedings, & of settling the present Government in the way of a free State: The Parliament Declaration containeth four remarkable Causes of such their proceedings, and settling the Government, to be viewed in a short Synopsis, *viz.*

1 Cause.

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1. Causē. The first cause was in respect of Kingly Government, (set up in our Nation by the agreement of the people for their protection and better government, according to such Laws as they consented unto) which is taken away for these Reasons.

1. Reason. Kingly Power was perverted by most of the Trustees, and most notoriously by the late King, who by many degrees exceeded the rest. Such his vile miscarriage is exemplified in the Parliament Declaration, by about fifty undeniable pregnant instances, needless to insert. It were good that every English Patriot had the Declaration by him in these confused times to peruse frequently.

2. Reason. The Kings two eldest Sonnes appeared in actuall arms against the Parliament, so as no hope of future security could be expected unto the Nation from them.

3. Reason. There is elder right of supreme power in the people of the Land, then was in the Kings children.

4. Reason. If any Right or Title belonged to the Kings eldest sonne, the same is forfeited by the Fathers treasonable Act; as in other cases, even in offices of Inheritance, it is wont.

5. Reason. The Kings younger children equally forfeited upon the same account.

6. Reason. It is in the same power and authority which at first erected a King for common good, and afterwards findeth him to pervert his Kingship to common evill; it is in their power, whether they will continue his Kingly power, or change it to a better.

7. Reason. God hath specially blessed free States, who formerly were oppressed by tyranny, as is seen in united Netherlands, and others.

8. Reason. There are manifold commodious advantages to people in Free States: Manifold oppressions and damages are under Monarchy: Vast expense is wont to be by Court luxury and prodigality. Profuse Donations and pensions for the promoting Tyranny; yea, and the Court (being the nursery of vices, and corrupter of hopeful branches of noble Families) prevented in a Free State. See Declarat.

2. Causē.

2. *Cause.* The second cause of Parliament proceedings touched on in the Declaration, respecteth the taking away of the House of Lords, for just reasons, *viz.*

1. *Reason.* The Lords sat in an house by themselves, and did not represent the people, and therefore might be well spared. *n* 2

2. *Reason.* They exercised a negative Vote, tending to obstruct much.

3. *Reason.* They exercised a juridicall power over the persons, and estates of all the Commons, whereof they were not competent Judges.

4. *Reason.* Their power did specially depend on the absolute-
ness of the King.

5. *Reason.* The Common-Wealth could not well bear their delaias in times of exigency.

6. Liberty is left to such Lords, who have been, and shall be found faithfull, to choose, and to be chosen Representatives, as other competent persons have their right unto. See Declarat.

3. *Cause.* Thirdly, the Parliament giveth satisfactory answers to the obvious main objections against their proceedings, *viz.* Anticipat.

1. It was intended, as it was declared April 1646. for governing the Nation by King, Lords and Commons, in a confidence that the King and Peers would have applied themselves, as had been meet; but they wholly and obstinately failing therein, and there being no stipulation on both sides, it could not be esteemed a contract; so that the Commons did most justly after their intentions.

2. Although some Members of the House of Commons had some force on them (it having at any time rarely happened in times of Parliament, but some force more or less hath been exercised against them, or some of them, and they esteemed to be Parliament for all this) yet no breach of Priviledge can be charged upon the remaining part in the House, which remaining part did farre exceed such authorized number, who do make an House beyond all exception.

3. The Parliament hath declared that the Fundamentall Laws of the Nation are to be continued, as also Courts of Justice

and Judicature in a due way. See Declaration.

4 *Cause.* Lastly, the Parliaments Declaration sheweth their just and well-grounded ends in the establishing the Commonwealth, as now it is without King and Lords: Let the Declaration it self be exactly scanned in its full and effectuall expressions, and it may appeare it was not force on some without the Parliament doors, but the force of right reason on the Members within the House, which hath so declared: How forcible are right words? See Job 6.25.

II. *Assertion.* The second Assertion touching the Sovereign Power of the English Parliament is taken for granted, not only by the Parliament themselves, groundedly demonstrated in their Declaration above mentioned in the first Assertion, and likewise in their exercise of supreme power in issuing out Commissions both to subordinate Magistrates for the doing of justice, and to the Souldiery for defensive and offensive warres; but also it is taken for granted by others, rationall men in the Commonwealth, who have acted by their Commissions; and this from year to year of late whilst the King lived, as well as this present year, 1649. yea, and there are many who have published their minds touching this matter: This hath been done by Mr. Prynne (though now an adversary hereto) in four voluminous parts of one of his books, with a large Appendix thereto, intituled, *The Sovereigne Power of Parliaments*, whither the Reader may be referred: only I doe observe he reabuts, That God the onely Law-giver, and Sovereign King of Kings, and all supreme powers, having been graciously pleased to preserve unto us in England the substance of our Commonwealth hitherto, surely he hath appointed and continued unto us the Law of Nature, contained in the Decalogue to be our rule of life in our severall capacities of inferiority and superiority, whether supreme or subordinate, as well in Civill Government, as in Church and Family; yea, to have a Magistracy to be keepers of both the Tables; see Rom.13.4. compared with Exod.19.6. & cap.20.1.& 12. And therefore our transactions in England touching our Lawes, and the executing of them, are by lawfull commisioned persons of severall sorts (otherwise

Prynne.

(otherwise the Law of Nature seemeth to fail) and so consequently are lawfully administered by them. Oh that all men fearing God amongst us, specially such as have complied with the Parliament, after the King his leaving the Houle, and withdrawing from it, would consider soberly and seriously hereof, and so take heed of daring to think, or speak, or act against those in Authority, lest they do incurre Gods fierce displeasure: See *Numb. 12. cap. 2 Pet. 2.10. Psal. 2.12.* It is hard for any to kick against the pricks, *Acts 9.5.* and to resist the Ordinance of God, *Rom. 13.2.*

III. Assertion. The third Assertion, That there is no just cause of refusing to subscribe the Engagement, in regard of the present establishment of the Common-wealth of England, without a King and House of Lords. It may be argued, as otherwise, so from the rule of our own practice, who doe profess our due respects to Parliaments, *viz.*

1. It was not taken to be prejudiciall, or dangerous to the Priviledges of Parliament, that the Lords spirituall (as they were stiled) were cashiered and expelled out of the House of Lords, albeit they had been called by Writ, and had formerly and very antiently been esteemed and reputed Members of that House.

2. It did not infringe the nature and being of the Parliament, that the King after a time with-drew himself totally from the House.

3. The Parliament did retain its perfect constitution and being when very many, yea, most of the Lords, and when very many of the Commons with-drew themselves, pretending to be a Parliament at Oxford, sith a competent number remained still in the House.

4. It is alledged out of approved Antiquaries, that in case all the Lords after a due Summons should fail to appeare and sit in the House, that their totall absence doth not, nor cannot hinder or nullifie the due Parliamentary proceedings, whereas it is destructive to the being of the Parliament, if a competent number of Commons constituted to make up an House, be absent, sith the Commons are the Representatives of the

people; see *Prynnes Sovereign Power of Parliament, Part 1. Pag. 43. Edit. 2.*

5. It is resolved and declared by the Parliament, that the King had not a negative Vote.

These five particular instances being duly marked, together with that which the Parliament hath declared, *March 17. 1648.* as above, may abundantly convince, that according to this third Assertion, there is no cause of just refusal to subscribe the Engagement to the Common-wealth of England, as it is now established: And so the first Argument justifying the faithfulness and consonableness of the subscription, is fully concluded.

II. R E A S O N.

Because subscribing the Engagement hath its due consistency and agreement with the main scope and intention of former Oaths, Protestations, and Covenants pra-ingaged in nationally unto the supreme Power of England, approved mostly on all hands; so that as right reason did then require the taking of them in their just sense, so doth the same reason now require to take the Engagement.

For the more effectuall arguing the case by this reason, these Conclusions are to be opened and considered, *viz.*

1 *Conclusion.* It is presumed and taken for granted, that the Oaths of Supremacy and Allegiance, the Protestations and solemn Covenants were made of lawfull things lawfully, and in the Lord, according to the sacred and divine Rule, *Thou shalt sweare the Lord liveth, in Truth, in Judgement, and in Righteousnesse, Ier. 4.2.* For otherwise there is an undoubted nullity of them, *ipso facto*, sith no man ought to perform what is irrationally sworn, and is in it self unrighteous and unlawfull. Of this sinfull nature have been the unlawfull and unrighteous Oaths and Subscriptions of many, many Ministers in this Land in the times of prevailing Episcopacy, and superstitious conformity; for which things sake the Land mourneth, *Ier. 23.10.* And therefore the swearers of Canonickall obedience of the &c. Oath, and the Subscribers, willingly (*& ex animo*) to the Articles by Cannon required to be subscribed unto, have cause to set themselves

selves to sorrow godly, so as they may evidence their repen-
tance not to be repented of, which will produce the effects of
godly sorrow mentioned, 2 Cor. 7.11. for otherwise the Lord
will not hold them guiltlesse that have taken his name in vain,
Exod. 20.7.

2. *Conclusion.* The main and chief scope and end of the oaths
of Supremacy and Allegiance formerly; and of the Protestation
and Covenant lately, and likewise of the Engagement at the
present was, and is the just safety and preservation of the Com-
mon-wealth of England, against illgall and violent usurpations
and attempts, whether of Foreigners or Natives, of any sort
and condition of persons in what kind or notion soever, as
may appear by the Statutes, Acts, Declarations, and orders of
those in Supreme Authority, that have required the people of
the Land to submit unto the taking and subscribing of them.

3. *Conclusion.* It is taken for granted that the Parliament Par-
ty who ordered the Protestation first, and the Covenant, after-
wards to be taken, did apprehend and judge that the said Prote-
station and Covenant, did not contradict the Oath of Supre-
macy and Allegiance; neither yet did the Covenantiers under-
stand any contrarietesse therein (however the Malignant Cava-
liers and Royalists might possibly think otherwise) but rather
that there was a legall consistency and agreement in their sense
and meaning; inasmuch as at the same time, when occasion re-
quired, there was a taking of the Oaths of Supremacy and Alle-
giance, notwithstanding the taking of the Covenant, as it is well
known. For it was not the person of Charles Stuart that was
sworn unto, but his Kingly legal Office, to be administred by him
according to Law for the safety of the people; Because any mans
person (and therefore the Kings also) being subject to such oc-
casional accidents and incident condition, as may justly disfit
and disable not only for governing, but also from being preser-
ved alive; there is therefore no just reason of swearing fealty
simply & absolutely, but in the Lord only, & according to Law.
Now there is the same reason of legall consistency and agree-
ment with the Engagement, and with the Protestation and Co-
ovenant, as there was of the consistency and agreement of the
Prote-

Protestation and Covenant; with the Oaths of Supremacy and Allegiance. And albeit severall sorts of persons exercised the supreme power at severall times, *viz.* The King before the Parliament was called, The King, Lords and Commons a Space together after the first sitting of the Parliament; The Commons alone at the present, yet notwithstanding the safety of the Common-wealth was all along propounded, and to be prosecuted, and still is.

4. *Conclusion.* Every lawfull Oath, Protestation, Covenant, and Engagement, are undoubtedly sacred Obligations, and ought to be kept and preserved inviolably. For to God 1. Commandeth, *Levit.* 19.12. 2. Approveth, *Psal.* 15.4. 3. Threatneth otherwise, *Exod.* 20.7. 4. Yea and punisheth breaches when it is otherwise, 2 *Chron.* 36.13. *Ezek.* 17.15. &c. whence it followeth, that Oaths of Supremacy and Allegiance; yea, and the Protestation and the Covenant formerly taken, have in the maine scope and end of them, an obligatory force still, even the safety of the Common-wealth, as hath been already declared.

5. *Conclusion.* Subscribing the Engagement (having it's legall consistency and agreement with former Oaths of Supremacy and Allegiance, and also with the Protestation and Covenant) doth engage to perform and fulfill, what in the main of the said Oaths, Protestation and Covenant was engag'd; even the approving truth and faithfulness to the Common-wealth, where-as refusing to subscribe the Engagement argueth a breach, at least a disposition unto the breach of those Oaths, Protestation and Covenant.

These five Conclusions, as they have been laid open, are a sufficient way and means of making good our second reason. Let us have grace whereby we may serve the Lord acceptably, with reverence and godly fear. For our God is a consuming fire, *Heb.* 12.28,29.

III. R E A S O N.

Because the profit and advantage of subscribing the Engagement, may most probably by Gods blessing, be much every way. See this in some instances.

1. Preven-

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1. Prevention of the ruine of the Common-wealth, which may be occasioned and cau'd through disagreement and distance in point of just and requisite compliances. For when a Kingdome is divided against it self, it is brought to desolation, and every City or house divided against it self shall not stand. See *Mat. 12.25*. It is a token of Gods great controversie, when the setteth Egyptians against Egyptians, to fight every one against his brother, and every one against his neighbour, City against City, and Kingdome against Kingdome. See *Isa. 19. 2*. It was a difficult and perplexed state of times in the Common-wealth of Israel, when civill warres were betwixt *David* and the house of *Saul*, 2 *Sam. 2. &c 3. cap.* but bettered & more happy when matters were composed and a league made, 2 *Sam. 5. 1, 2, 3*. And so it was an exceeding distempered state of times of late in England for some years together, when their just Liberties were endeavoured by the Parliament and their Forces (protesting and covenanting thereunto) that then others of the Nation were up in arms for tyranny, and protested for it. But the most infinitely wise and gracious God, having now been pleased to grant deliverance from Tyranny unto the Nation, by the Parliament and their Forces, why should not people come in and engage together, as did the Israelites above mentioned, 2 *Sam. 5. 1, 2, 3*. Oh that we of this Nation were affected as *David* was (most probably on that occasion) to say or sing heartily, *Psal. 133. 1. Behold how good and how pleasant it is for brethren to dwell together in unity! &c.*

2. Settled peace and prosperity (which religiously affected Common-wealths-men ought to pray and seek for. See *Psal. 122.6, 7, 8.*) is likeliest to be effected and promoted in the Common-wealth (as otherwise, so) by mutuall engaging to be true and faithfull thereunto. For hence good and speciall encouragement may be to the inhabitants to exercise husbandry, trade, merchandize, building, planting, &c. there being in such case oportunity to live quietly and peaceably without any disturbance, and to enjoy the administration of Justice and Judgement, as occasion shall require, even as it fared with the flourishing Common-wealth of Israel, at such times when they had

rest in the dayes of the Judges, albeit they then had no King :
see *Judg. 3. 11. 30.*

3. Welfare of Church state (which consisteth singularly in speciall united combinations of single Congregations in their Presbyteries, and of Presbyteries combined in Synods, lesser or greater ; see *Acts 2. 47. Mat. 18. 17. 1 Tim. 4. 14. Acts 15. 2. 4. 6. &c.*) shall be notably and effectually accomplished by such Engagement : For thereby such as are Church Officers, and likewise such as are Church-members, shall be disposed in their spirits, and composed in their minds and hearts, to thinke and act humbly and soberly, as becometh members of the mysticall body, whereof Christ Jesus is the head ; see *Rom. 12. 3, 4, 5, 6. 1 Cor. 1. 10.* whereas when divisions do take place, then unavoidable offences and scandalls are occasioned, to the Chur ches ver y great damage, *Rom. 16. 17.* Alas, alas ! how can it be much expected, that Presbytery shal be generally settled throughout England, when so many as do pretend to affect and desire it, are not only contrary minded to their brethren, who should combine together in severall associations, but do also walk contrary to the supreme power, who are the Churches nursing Fathers, and to whom it belongeth to establish and patronize Church Government ; see *Rom. 13. 4.*

4. Silencing the mouthes of ignorant and foolish prophane men (who are corrupt, and forward to be clamorously talkative, and babbling against the wayes of God and his people ; see *Prov. 9. 13.* but it is Gods will, that by a due Christian doing their ignorance and folly should be stopped, 1 *Pet. 2. 15.*) shall be comodiously attained by a unanimous concurrence of brethren to ingage and act for common and publike safety, even unto the vexing, disheartning and daunting of adversaries ; see the exemplification hereof in a pregnant instance of the State of the Jewish Common-wealth after their returne from the captivity, and had no King at such time, applying themselves to reforme amissi s, and repaire breaches, when grudged at, and opposed greatly ; for whereas all sorts set themselves in their standings unto the work, as we have a full Catalogue of their names, and order of their building the wall, *Neb. 3. yea, of the Tekoites*

Fekites repairing, though their Nobles put not their neck to the work of the Lord, *Neb. 3.5.*) it came to passe, that *Sanballat*, and *Tobiah* the Ammonite, were wondrously and strangely examinated and confounded therat; see *Neb. 4.1. &c.*

5. Rejoycing of the spirits of Christians at home and abroad, both in our own Land, and in neighbour Churches and Countreys, and their glorifying of God in such case, shall be the consequent of such Engagement, which is no small benefit: How Christians at home are taken and affected, when with one accord there is a joyning and continuing together, and what is the fruit thereof, we may see declared *Act. 2.42.-46,47.* yea, and abroad likewise, *Act. 15.31. Gal. 1.23,24.* That comfortable Prophecy and gracious Promise respecting Gospel-times more specially, made mention of *Isaiah 44.5. viz.* One shall say, I am the Lords, and another shall call himself by the God of Iacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel: And another mentioned, *Zach. 8.23.* Thus saith the Lord of Hosts, in those dayes it shall come to passe, that ten men shall take hold one of all languages of the Nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you: Even these Prophecies and Promises may be alluded unto by way of resemblance, to denote the advantages by Englishmens concurrence unto the publike good and welfare of the Nation.

This fivefold profit insisted on, may well be an attractive to allure, and perswade to seek and follow after it, sith the merchandize thereof is better then the merchandize of silver, and the gaine thereof is better then gold; it is more precious then Rubies, and nothing that can be desired, is to be compared unto it. And thus far of the three Reasons: *And a threefold cord is not quickly broken, Eccles. 4.12.*

SECT. IV.

Objections against subscribing the Engagement, satisfactorily answered.

Although that which hath been already declared in the true stating of the Account of subscribing the Engagement, and

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also in the evincing the truth and faithfulness of it, by the three Reasons which have been hitherto insisted on, is of full sufficiency to give satisfaction to such persons as are cordially inclined to a love of truth and peace; yet notwithstanding because there are some Zealots found (having [therein] a zeal of God, but not according to knowledge, *Rom.10.2.*) who at least do think that they do God good service, in refusing to act in that which they are warrantably called unto, (even as *Peter* the Apostle did, *Acts 1.1.* &c.) and in acting contrary unto the way, which it is meet he should walk in, (as the Apostle *Paul* sometime thought he ought to do, *Act.26.9.*) It shall not therefore be grievous unto me (and I trust it will not be irksome to the Reader), to adde a few lines more for the further convincing of obstinate gain-sayers, and for the undceiving of tractable-minded persons, who are willing to be instructed in righteousness; and this is to be done in answering some Objections made against the Subscribing of the Engagement.

1. *Object.* The generality of all sorts of persons in London, yea, and throughout the whole land, are disaffected unto this subscribing.

Ans. It is no good argument against it, because it is said that it is generally disaffected; as it were no good argument for it, if it should be said, that it were generally approved, sith it is not simply to the commendation or discommendation of a course that it is generally observed, or not observed; for sometimes a righteous way is generally spoken against, see *Act. 28. 22.* and sometimes a notorious sinfull way is generally cried up with great acclamation; see *Act. 19. 34.* And yet notwithstanding it is well known, that very many of all sorts in the Land, besides the supreme power requiring it, are well-affected unto it, even reverend Judges, faithful Justices, knowing Lawyers, understanding Soldiers, judicious Preachers, and conscientious religious People, &c.

It *Object.* Subscription unto the Engagement is refused not only by malignant Cavaliers and Royalists, &c. but also generally by Covenanters and Presbyterians in London Province, and likewise throughout the Land.

Ans. If were to be wished affectionately, that this Objecti-

on might not be declared in Gath, to the rejoicing and exulting of the Canaanite and Perizzite, who do yet dwell in the Land. See *Micah. 1.10. Gen. 13.7.*

2. It doth not simply, nor yet justly at all reflect disgracefully either on the Presbytery, or on the solemn Covenant, that some or many persons who have conformed to Presbytery, and Covenant, do now shew themselves unconformable to the Engagement; sith it is no new thing for many to cleave unto others by flatteries. See *Dan. 11.34.* There were false brethren brought into Churches, and amongst the true brethren. See *Galat. 2.4.*

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3. Albeit the Covenant and the Engagement being both of them rightly understood, can well agree together, (as hath been cleared in the second reason of this account) yea and there is nothing in Presbytery soundeth of any discrepancy; so as neither Presbytery nor Covenant is any way trenched on by engag'g; yet notwithstanding, sith Presbytery is of Ecclesiasticall cognizance, and Engagement is unto civill Power; this objection therefore beareth no proportion to the case in hand.

4. Many Ministers and people (through vulgar weaknesse, and too great a degree of time-serving sinister respects) have been apt to Vote and Act after the mind of some eminent ring-leadersto faction (as well as by eminent Reformers unto good waies: See *Josias daies*) as is to be seen in that preference of *Barabbas* before Christ, through the perswasion of the chief Priests and Elders, *Mat. 27.20.* How many Ministers were there in prelaticall times, who did swear canonically, and subscribe implicitly, who yet did change also implicitly with the times, covenanting against former waies? Thus it was also with many former conforming, and late covenanting people following their guides. Not long since there were very many (who have professed Christ's way of Presbytery) who did subscribe Attestations implicitly, both in London Province, in Lancashire, in Shropshire, in Cheshire, and in other Counties, touching severall Opinions, and books, and the Authors of them scarce known unto them in the very titles, much lesse read and weighed by them (I speak what I know of severall of them) but were drawn and persuaded thereunto by a few chief sticklers and promoters in those affairs. Whence it followeth, that it is farre the lesse considerable, that a multitude is pretended unto in the case in hand.

5. It is undoubtedly true, notwithstanding that very many faithfull Presbyterians, and conscientious Covenanters do subscribe the Engagement (thouoh some others refuse to do it) and yet no advantage is to be made of the number of the Presbyterians and Covenanters argumentatively, who subscribe the Engagement, sith it is probable enough that many such may have been sinisterly swayed thereunto. An estimate is to be made by the just reason, and not by the great number of those that subscribe the Engagement.

III. Object. Some of the good old Non-conformists, do refuse to subscribe the Engagement.

Answe. 1. And some of the old Non-conformists, who conscientiously refused to subscribe some of the Articles, canonically requiring subscription to them, (but then refused not to subscribe according to the Law of the Land, provided in such case; See *Elie.* 13.12.) even those non-subscribers can with good conscience subscribe the Engagement.

2. It must needs be acknowledged, that the good old Non-conformists (who as *Judah* in eviil times, ruled with God, and were faithfull amongst the Saints, when *Ephraim* compassed him about with lies, and the house of *Israel* with deceit. See *Hos.* 11.12.) are men subject to passions and error, as well as others, *Humanum est errare*. Let God be true, and every man a lier, &c. See *Roms.* 3. 4. It is a known and lamented case, how temptation prevailed too much with sundry professed Non-conformists in the times of Episcopacy, occasioning them to shrink and give in, either through fear of men, or love of the world, or for serving the times, after they had some waies professed otherwise: yea, and this no doubt came to passe through divine permission for their humbling, and that they might better know what was in their own hearts, it was in this case with them, as it had been with some faithfull servants of God, who were duely affected to Presbyteriall and Synodicall principles, and yet by occasion sometime failed to walk evenly therein, viz. The Apostle *Peter* at Antioch withdrew himself from the Gentiles, (howbeit the Synodicall decree was otherwise, *Act.* 15.1. &c. and as *David Dickson* interpreteth in case in hand, on *Galat.* 2.11.) yea, and other Jews dissembled likewise, insomuch as *Barnabas* also was carried away with their dissimulation. But the Apostle

Apostle Paul adhering to the Synodical decree, wittstood Peter, Galer. 2.11, 12, 13, 14 yea, and the Apostle Peter afterward making mention by occasion of the Apostle Paul, stileth him, beloved brother Paul, and commendeth his wife and faithfull deportment. See 2 Pet. 3.15, 16. So well could the blessed Apostles act and submit, and agree in Presbyterian waies, according to Scripture, when they were themselves. Oh that we could duly observe and become advertised hereby, who approved our selves conscientious Non-conformists under Prelaticall tryalls. But to return to the answer more nearly after this short digression; Let it be taken notice, that albeit some weaknesses do break out from some old Non-conformists, yet it concerneth them, as well as those who hitherto escape such temptations, to set our selves to walk by Scripture Rule, to be sober and watchfull in all things, for the approving the goodness of our consciences, willing in all things to live honestly. See Heb. 13.18.

III. Object. A Presbyterian Minister, and ancient Non-conformist, being now grown aged above sixty year, howbeit through the grace of God, he approved himself in the whole course of his Ministry hitherto, not only in holding fast the forme of sound words in faith and love which is in Christ Jesus, but also in withstanding Prelaticall subscription, and superstitious conformity, unto suspension, and exile, &c. yet now through infirmity of age may fail, and so consent to subscribe the Engagement.

Answe. 1. It is both possible and probable, and sure also, (through the grace and faithfulness of him that hath promised) that those who are planted in the house of God, shal stil bring forth fruit in old age; Ps. 92.13, 14. as having by reason of use, their senses exercised to discern both good and evill. See Heb. 5.14. Let wisdom, be justified of her children, and praised likewise for free grace; yea and for confidence therein.

2. Albeit, God sometimes taketh away the understanding of the aged, Job 12.20. so as they do not alway understand judgement, Job 32.9. yet sometimes it may come to passe, that aged ones may have naturall vigor and parts for going out, and coming in in their callings, as well as they had, when they were younger, Job. 14.11. Yea, and ordinarily it is an argument for chalenging respect unto what is said or done, when it cometh

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from the aged. The Apostle *Paul* in pleading a matter with *Philemon*, useth this argument to perwade the rasher, because even *Paul* the aged did move therein. *Philem 9. ver.*

3. In the year 1614. an aged Minister of an hoary head, and silver hairs (M. *Tilecoat* by name of *B.M.*) and my self then a young man, did both of us together receive a sentence of suspension from the exercise of our Ministry, for our refusing Hierarchically subscription and conformity to Ceremonies, declared against us by the then *Chancellor of Chester*, (under which we remained for a time) who added to that our suffering, his mocking and jeering of us, that the one of us was very aged, and the other very young, as if therefore our witness-bearing to the truth of the Gospell were lese to be regarded. And yet that which the Chancellor uttered reproachfully, became unto me for confirmation and encouragement, having the good and grave old Father to be exemplary; as others of good note in Cheshire did then also judge it well might be usefull to me; whatever now some do prejudicially conceit of the aged.

4. It is the lese marvell, that some do detract from the authority of the aged and hoar-headed, whenas the same persons are also self-willed and presumptuous in despising and speaking evill of Government and Supreme Power, (2 *Per. 2.10.*) whereas yet notwithstanding, God hath revealed in his word that it ought to be otherwise. See *Levit. 19.32. Rom. 13.7.*

V. Object. It is doubted that an insnaring danger may lurk in the promise declared of being faithfull to the Common-wealth; forasmuch as the sense of the word faithful may peradventure be strained afterwards to intangle the subscriber.

Ans. 1. One would scarcely have thought that any man of common capacity to understand English, much lese that any knowing Christian, and least of all that any Minister of the Gospell, could have had such a scruple; siths neither it's notation, nor the obvious use of the word, as it is either in the Scripture (which is full of it) or as it is in ordinary speech and acceptation amongst men, can give any rise for such a groundlesse scrupulous fancy.

2. A doting about strifes of words produceth no profit, but strife, envy, railings, evill surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, even to the subverting

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ting of the hea[n]ts; see 1 Tim. 6. 4, 5. &c. 2 Tim. 2. 14. let therefore the godly wise Christians and Ministers, avoid such questions about words clear in themselves, studying to shew themselves approved unto God, &c. 2 Tim. 2. 15.

3. Let such wordy Questionists remember that the pious and prudent contrivers of the Directory for the publike Worship of God throughout England, Scotland, and Ireland, established by our Parliament, in that part of it which directeth about the solemnization of Marriage, they thought it meet that the persons to be married together should promise mutually to be faithfull unto one another: In the Directory for the Ordination of Ministers, it is Ordered, that such as shall be ordained, do declare a promise of faithfulness, as well as of other duties, in the exercise of their Ministry. I do hence demand, whether persons to be married, or Ministers to be ordained, shoul[d] the one sort of them scruple the accomplishment of their marriage, or the other sort scruple their Ordination, because of the Engagement to be faithfull in their relative conditions? and whether they should surcease rather therefrom upon a phantasticall conceit, that the sense of the word faithfull may be strained to some insinuating afterwards? I conclude therefore, that as in Domestical and Ecclesiastical relations there is a requisiteness of promising to be true and faithful, so it ought to be likewise in the relation in the Commonwealth, that there be an Engagement of faithfulness thereto: If any man be otherwise minded touching being faithfull in the mentioned relations in Family, Church and Commonwealth, surely he seemeth to give ground of just jealousy, that he meaneth not fairly; that I say no more.

VI. Objet. There was a liberty granted and directed by Order of Parliament, that Preachers in giving of the Covenant should explain it, and accordingly the Preacher explained it in such sense, as he apprehends stands not with his freedome of conscience to subscribe the Engagement.

Ans^t.1. The liberty allowed and directed unto Preachers for explaining the Covenant, ought to be understood of such explaining it, as stood with the just and genuine sense of it, as all rational men will easily acknowledge: If any Preachers took a liberty otherwise, they did abuse their liberty; yea, it was a collusion and imposture.

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imposture in the Preacher wherover he was, to put a sense thereon of his owne not agreeing thereto, frustrating what in him lay, the end of the Covenant and the taking of it.

2. They that thus object, do not speak out what the sense of the Preacher was that he gave of the Covenant inconsistent with the Engagement, so as it cannot be expected that a full and satisfactory answer should be made thereto; his sense being in the dark, may be reputed an act of darkness, albeit confused and uncertain speech be of it in the streets at noon day.

3. This Objection giveth occasion to suspect that some persons (yea, some who pretend for Presbytery, but are loosely minded therunto, sith such do thus object) do make an advantage to put the Covenant to their own sense, to free themselves thereby from the sacred bonds of it in its own sense and meaning.

4. Let such Objectors be pleased for the undeceiving themselves and their adherents, plainly and punctually (in their own consciences and conferences with their Associates) answer these demands without any tergiversation, for arguing their sincerity towards God and towards men about the Covenant.

1. Whether the Covenant was not obligatory in its due sense and meaning in every article of it, as well as in some branches of some of the Articles more specially affected?

2. Whether there were not some main things primarily, and other things subserviently covenanted? And what those maine things, and what the subservient things were? that thus truth and faithfulness may be discerned hereabouts.

3. Whether the chief ends of the Covenant were not Reformation, and defence of Religion, and the safety of the People?

4. Whether the honour and happiness of the King was absolutely covenanted, albeit he should remaine obstinate in his tyranny, and in other unnatural capitall crimes, unto which God had appointed temporall death?

5. Whether the grand Priviledge of Parliament, unto which others are subservient, be not, that above forty members of the House of Commons acting freely in the House, doe continue the being of the House of Parliament? And consequently, whether by vertue of the Covenant such House of Commons ought not to be acknowledged the Parliamentary supreme Power?

FINIS.

